

Never was a step taken for the mean world; whenever Mahmud took a step, he took it for the path of Allah only.

The cup of Hadith was plied around morning and evening. Bravo! Blessed be Mahmud's habitual carousal !

His disciples are scattered throughout the world; indeed Mahmud's name is eternally alive.

He speaks nothing but smile is playing on his lips. Is it death or wakefulness or Mahmud's slumber?

As for the year of his passing away came in an inspiration to the heart from the Invisible : "Khuld-e A'ala tarab-afza hai muqam-e Mahmud"; that is, "Mahmud's abode is in the mirth-exciting lofty Paradise". (The numerical value of the Urdu letters in the above-mentioned half-verse totals up to 1339, the year of the Shaikh al-Hind's demise. Translator).

#### **THE VALUABLE HELP FROM FRANCE & SOUTH AFRICA**

In A.H. 1339, there was a fall in the donations to and income of the Dar al-Ulum from the Indian side, but the valuable donations from France, South Africa, Rangoon and other foreign countries made good this deficiency; amongst these donations the contribution from France had come for the first and probably the last time.

#### **A.H. 1346 : SELECTION OF THE VICE-CHANCELLOR FOR THE POST OF IFTA IN HYDERABAD**

In the beginning of A.H. 1340 a wire was received from the chief secretary of the Hyderabad State that "His Exalted Highness the Nizam had nominated Maulana Hafiz Muhammad Ahmed for the post of Ifta (fatwa-issuing) in the high court of Hyderabad for a period of three years on a salary of one thousand rupees per month".

On account of the deep attachment the respected vice-chancellor had with the Dar al-Ulum and how much engrossed he used to be in its affairs, there was for him no scope to pay attention to anything else and yet, looking to the long-standing connection between the Dar al-Ulum and the Hyderabad State, it was also not easy to overlook this offer. It was clearly a dilemma. At last, however, the decision of the group came to this that compliance with the order should not be declined. So, on 9th Rabi al-Akhir, the vice-chancellor, taking Maulana Habib al-Rahman along

with him, started for Hyderabad. On 14th Rabi al-Akhir he called upon the Nizam. When he talked about his service in the Dar al-Ulum and his zeal and engrossment in it, the Nizam said: "I know that the work you discharge is very great and if you had declined to come here on account of it, I would not have felt sorry, but I did anticipate that in pursuance of my intention you would surely come. You can render services to the Dar al-Ulum even from here".<sup>1</sup>

Besides filling the post of Ifta, the Nizam, by this appointment, had also in mind the necessity of improving the educational and administrative affairs of the Madrasa-e Nizamiya (Hyderabad). As such, the deanship of this madrasah too was entrusted to Hafiz Sahib and a special firman was issued to the effect that in context with its previous particulars, suggestions be made for the improvement and progress of the Madrasa-e Nizamiya. Accordingly, the suggestions made by the respected dean in this connection received immediate approval from the Nizam.

The respected vice-chancellor maintained his relation with the Dar al-Ulum as usual even during his stay in Hyderabad. It was because he had been sent to the Deccan with a new designation, especially created for him, of chancellorship of the Dar al-Ulum, while the pro-vice-chancellor, Maulana Habib al-Rahman, had been made vice-chancellor. Thus, he used to decide all the fundamental and essential matters of the Dar al-Ulum from the Deccan, always participating in serving it through correspondence and counsel in all its important affairs.

### **INCREASE IN SALARIES & SOME CHANGES**

As already stated in the foregone, the scales of salary in the Dar al-Ulum have been low and ordinary, for the teachers and functionaries here, in return for their services, have always given preference to self-sacrifice and Allah's pleasure. However, human needs too cannot be ignored totally. So, when the prices soared during World War I and dearness lingered on as usual even after the war was over, the question of addition to salaries became inevitable. Accordingly, addition was made

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<sup>1</sup> In the old administrative set-up of the Hyderabad State the department of Dar at-Qaza was in existence in the Islamic style. The affairs of the dominions with the religious law were submitted to it and settled by it. The post of it also existed on a governmental basis. There was the post of Chief Mufti in the High Court. Its function was to issue fatwas in accordance with the Shari'ah in cases of murder and talion (qisas). The decision of the High Court devolved on the Mufti's fatwa. Although this post resembled that of the Chief Justice, it was because of its being a purely religious and legal post, considered more distinguished and glorious.

with this ratio that Rs. 40/- was added to the previous salary of Rs. 85/- of the chancellor and Rs. 30/- to the salary of Rs. 70/- of the dean. Similarly, the salaries of all the cadres of teachers and functionaries were raised proportionately.

On this occasion the Majlis-e Shura, passing the resolution for the necessity of raising salaries, has stated : "The resolution which the vice-chancellor has drafted as regards the salaries of the respected teachers and the employees of the Dar al-Ulum is quite appropriate. Looking to the present conditions of the time there can be no reason for the non-acceptance of those reasons which have been stated in the said resolution. The value of the remuneration for services rendered by every class and cadre in the world has become too high; hence the respected teachers and other employees of the Dar al-Ulum too have the right to a raise in salaries.

"The Majlis-e Shura, thanking the respected teachers, very gratefully acknowledges their self-sacrifice. These respected teachers, considering the teaching service in the Dar al-Ulum merely for the sake of Allah Most High a religious and national obligation, did not leave the Dar al-Ulum inspite of being invited to other places on double and fourfold salaries; particularly the self-sacrifice of the dean, Maulana Anwar Shah, who deserves special thanks that he, having accepted the meagre sum offered by the Dar al-Ulum, totally declined to go to any other place on twofold and fourfold salary. The expressing of thanks to him is incumbent upon particularly the members of the Majlis-e Shura and generally upon the common sympathisers of the Dar al-Ulum, rather, upon all the followers of Islam.

"The respected vice-chancellor has, along with his memorandum, compiled a list of all the employees attached to the Dar al-Ulum but there is no entry in it of his own name as well as that of his pro-vice-chancellor. This is also a self-sacrifice of sorts which has always continued to be a practice of the said gentlemen. But as far as one can see, it will be seen that whatever financial and administrative advancements have been made are the result of their great efforts and struggle; hence, in fact, there can be no remuneration for their services and the Majlis-e Shura is quite unable to propose it. Nevertheless, not to propose an increment for them on this occasion will be considered a great default, an act of ungratefulness and lack of appreciation on the part of the Majlis-e Shura. In view of this, an increment is entered herewith for both these gentlemen also".<sup>1</sup>

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<sup>1</sup> **Rudad-e Majlis-e Shura**, Rabi al-Awwal, A.H. 1340.

**A.H. 1341-42 : THE PREACHING SERVICES OF THE DAR AL-ULUM DURING  
THE PERIOD OF SHUDDHI & SANGHATAN**

In the particulars of the years A.H. 1341-42 the most important event is that regrettable incident of Shuddhi (lit., purification, i.e., conversion of the Muslims to Arya Samaj) and Sanghatan (Hindu solidarity), which, diverting the Dar al-Ulum from its own internal affairs, had drawn all its attention to itself. This unpleasant incident in the history of India was an organised movement of the Arya Samaj started with the purpose of converting simple-minded Muslims, ignorant of Islam, to Arya beliefs. This movement looks very queer in the context of the politics of that era and the Hindu-Muslim unity. To understand it properly it is necessary to know its background.

In the years 1920, 1921 and 1922, due to mutual help and co-operation between the Khilafat Movement and the Indian National Congress such strong bonds of friendship, unanimity and alliance had been forged between the Hindus and Muslims that both the communities had become very intimate with each other. The significant change that had appeared in the Hindus' practice of untouchability with the Muslims was that now they had begun to take sherbet and pan (betel-leaf) unrestrainedly from the Muslims' hands. Such were these conditions that had made the future continuance of the British power in India difficult. The English, sensing the delicacy of the circumstances, made use of their old, favourite recipe of hatred and "divide and rule", which, unfortunately for India, proved to be their sovereign remedy. The detail of this is that in 1922 the then viceroy (Lord Reading) summoned a great leader of the Non-co-operation Movement, Swami Shraddhanand, who was then in jail, and held a secret parley with him. After this talk which was to be held a guarded secret, he was released from jail. As soon as he was out of jail, Swami Shraddhanand started a movement for converting the Muslims to the Arya Samaj ideology. On the other hand, one Dr. Moonje established what is called Sanghatan, a purely Hindu organisation.<sup>1</sup> Kesari, a newspaper of Lahore, drew attention to the 'purification' of four and a half lakhs of Malkana neo-Muslim Rajputs of Agra. Agra, Mathura, Etah, Itawa, Kanpur, Farrukhabad, Gurganwa and Mainpuri, etc., were the main centres of this movement.

On this extremely delicate occasion the Dar al-Ulum did what be-seemed a religious institution. In this connection, before launching a defensive and counteractive action, the Dar al-Ulum first morally appealed to the All-India National Congress that using its catholic influences it cry

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<sup>1</sup> **Raushan Mustaqbil**, 4th ed., p. 379.

a halt to these aggressive activities which were fostering sentiments of hatred and animosity between the Hindus and the Muslims. The text of the resolution was as under :-

“This council of the Dar al-Ulum emphatically requests the All-India Congress Committee that, considering the tumultuous circumstances of the country, it stop for the good of the country all those activities which appearing in the form of a strife, are provoking among the Hindus and Muslims the sentiments of hatred and antagonism and are proving to be the cause of darkening the horizon of the freedom of India, and in order to make peace and cleanse the political atmosphere which was becoming disturbed day by day, it cause those preachers who are engaged in waging a religious war of sorts to be recalled. However, no party has had the right to stop anyone from such religious preaching which, along with inter-communal tolerance, is of a reasonable and mild type”.

The following resolution was presented regarding the Sanghatan :-

“Since in certain circles of the movement of the Hindu Sanghatan it has been so understood, rightly or wrongly, that it has been devised to be a powerful programme vis-a-vis the Muslims in order to bring the Hindus into clash with the Muslims, such a thinking has very severely injured and made alarming the peace of the country. Hence this council proposes that the All-India Congress Committee strongly request the Hindu Mahasaba that, assessing these delicate and dangerous conditions through which our country is passing, it postpone the present form of Hindu solidarity from which the engendering of harmful dangers is being always apprehended. However, when the atmosphere of the country becomes suitable and the conditions return to normalcy, the All-India Congress Committee be requested that it advise such plans to develop the physical strength of both Hindus and Muslims whereby both the communities, severally and jointly, may protect their physical powers from general debility which is being observed today, more or less, in most of the individuals of both the communities, so that the country may acquire the services of such of its sons, and the good people may be enabled to protect their life, wealth, honour and religion from the wicked ones”.

It can be called nothing but ill-luck of the country that at that time this conciliatory appeal of the Dar al-Ulum ended up as a cry in the wilderness. On the other hand, when news arrived incessantly in the Dar al-Ulum, through letters and newspapers, of the intolerable communal activities of the Arya Samaj and the apostasy of the neo-Muslims, a delegation of preachers was dispatched on 12th Jamadi al-Ukhra from the Dar al-Ulum.

It was known from the report of the delegation that the movement of the Arya Samaj had spread in a very organised manner and on a very wide scale, and, therefore, to countercheck and counterwork more preachers, in sufficient numbers, were required. So, in pursuance of this suggestion several other delegations consisting of the teachers and students of the Dar al-Ulum were sent one after another. Making Agra the base of preaching activities, an office of the ulema of Deoband was opened there under the supervision of Maulana Meerak Shah, a teacher of the Dar al-Ulum, who used to dispatch preachers wherever they were needed. Thanks to Allah that as a result of the untiring efforts of the preachers countless renegades recanted and returned to the fold of Islam. The Muslims of those places where the movement of the Arya Samaj was in operation were generally simple-minded and ignorant of religion and hence they used to fall easy prey to the adversaries. The preachers, through sermons and preaching, "re-acquainted the Malkana Rajputs (who were in fact neo-Muslims) with Islam, made arrangements for their religious education and opened madrasahs at various places. At many places the Muslim missionaries had to break lance with the Arya preachers in which the preachers of the Dar al-Ulum were generally successful.

It appears from the informations which the preachers sent from time to time that initially they had to suffer various severe harassments from the perversities and cruelties of the recusant and recalcitrant Malkanas. In the earlier stages, when the preachers reached Tasai, a village in the erstwhile Alwar state, the Malkanas refused to accommodate them; the Malkanas used to make fun of the preachers' ablution (wuzu) and when the latter would ask for water, they would answer with brickbats. But the preachers, putting up in mosque, went on bearing with the Malkanas' vexatious behaviour with fortitude and determination for a long time. When the preachers' cup of patience overbrimmed and success kept evading, willy-nilly they thought at returning. But at night some of them saw in dream that the Holy Prophet (peace and blessings be on him!) was busy smilingly in putting a check on the mischief of apostasy. This great good tidings revived and bolstered up their spirits, and, on the one hand, the condition of the Malkanas, by divine destiny, took a sudden turn and their vexatious harassment changed into acts of providing comforts.

There is no denying the fact that during this delicate period many other institutions and societies besides the Dar al-Ulum participated more and more in the preaching efforts. The activities at the Jami'at al-Ulama-e Hind were also not any the less in this field, so much so that when it also opened its missionary office at Agra, the Dar al-Ulum, in

order to maintain a joint position, thought it advisable to affiliate its own branch of preaching to the Jami'at's office. Accordingly, from Rabi al-Awwal, A.H. 1342, this decision was put into practice. But from the manner in which the common Muslims and newspapers acknowledged the services of the Dar al-Ulum, it appears that the efforts of the Dar al-Ulum were much more extensive, organised and valuable. The newspaper "Siyasat" (Lahore), in its issue of June 27, 1922, had written : "As far as the protection of religion, repudiation of the antagonists and reformation of the Muslims are concerned, the part of the teachers, preachers and organisers of the Dar al-Ulum, Deoband, far exceeds that of the whole of India. As for instance, if those unlimited efforts which the Arya Samaj put in against Islam are considered, it will be as clear as day to you that one who stood face to face with these efforts more prominently, it was the Madrasah-e 'Aliya, Deoband, only and it can be claimed that the talks of true religion, Arabic sciences, Tafsir, Hadith and Fiqh, by Allah's help, are existing to a great extent due to the auspicious existence of Deoband".

The newsdaily "Zamindar" (Lahore) had stated: "It is needless to mention how valuable services the Dar al-Ulum is rendering in the prevention of the mischief of renegation; its teachers and students are active in achieving this object with utmost concentration and it is an open fact that a real teaching institution is that which may enter the field of action in the hour of need". (Zamindar Lahore, June 24, 1923).

#### **ARRANGEMENT FOR MISSIONARY EDUCATION**

This assault of the Arya Samaj was so severe that a mere "defensive attitude" was not sufficient to hold it at bay. Hence as an aggressive method, arrangement for the study of Sanskrit was made in the Dar al-Ulum to equip the preachers with the direct knowledge of the Arya creed. Maulavi Abu Rehmat of Meerut who was well-versed in Sanskrit was called and entrusted with the task of teaching the preachers. By a strange co-incidence, Dr. Ghulam Muhammad also offered his services to the Dar al-Ulum. He was formerly a vigorous member of the Arya Samaj's preaching mission and a reputed scholar of Sanskrit, and, having been affected by the beauties of Islam during this very period, had entered the pale of Islam. With Dr. Ghulam Muhammad's attention and labour, in a short time a batch of such preachers was prepared from amongst the students of the Dar al-Ulum who, besides polemics, had had sufficient proficiency in Sanskrit also, and besides counterblasting the opponents used to compel them to be on the defensive by directly attacking their religion. The effect of all this was that before long the

adversaries' activities cooled down and the unpleasant communal atmosphere which the Arya Samaj had created in the country being over, conditions reverted to the normal.

#### **A.H. 1343 : THE EBB & FLOW OF FOUR YEARS' FINANCES**

The inevitable consequence of the severity and uproar with which the ferment of Shuddhi-Sanghtan had arisen in A.H. 1341 was but this that the Muslims devoted all their attention to it. This exigence of time in itself commanded much importance but it was also unescapable for the finances of the Dar al-Ulum to be affected by these conditions. In A.H. 1340 the average of income was Rs. 82,000 and expenditure Rs. 62,000. In A.H. 1341, the income suddenly dropped to Rs. 59,000 and the expenditure rose to Rs. 62,000. However, in A.H. 1342, the previous deficit was made good to a great extent for in that year the income was Rs. 94,000 and expenditure only Rs. 79,000. But since the after-effects of the previous broil were still persisting the income in A.H. 1343 again dipped to Rs. 73,000 and expenditure went upto Rs. 99,000. At all events, this uniformity of the ultimate results, despite the imbalance and ebb and flow of income and expenditure during this 4-year period, was amazing that all the affairs of the Dar al-Ulum continued as usual without the slightest change; it is, therefore, not improper to interpret this happening as a miracle of the Dar al-Ulum.

#### **A.H. 1344: THE VICE-CHANCELLOR'S RETURN FROM HYDERABAD**

It has been stated in the particulars of the year A.H. 1340 that the Nizam of the Deccan had called Maulana Hafiz Muhammad Ahmed to grace the post of Chief Mufti in the High Court for a period of three years. The Majlis-e Shura while sanctioning his leave for three years had decided that during his stay in Hyderabad his connection with the Dar al-Ulum would continue as usual. As such, all the important matters of the Dar al-Ulum were being discharged with his opinion and counsel, as has been stated in the foregone. Besides this, he used to come to Deoband every year for two, three months to render service to the Dar al-Ulum in person also. At the end of the 3-year period it was extended by one more year by a royal firman. But during this period of extension his health deteriorated. When illness persisted, he tendered his resignation before the expiry of the period of extension and came back to Deoband in the beginning of Rabi al-Awwal. The Nizam of the Deccan personally attended the farewell-function in the Public Park, complimented his glorious services in glowing terms and issued a firman for starting a monthly pension of Rs. 500/- as a reward for his fine services. In fine,

with as much unusual honour and respect this connection had begun, it came to a conclusion also with similar respect and dignity.

#### **MAULANA HABIB AL-RAHMAN IN PLACE OF THE VICE-CHANCELLOR**

Accepting his resignation the Nizam had said: "We want to appoint Maulana Habib al-Rahman Usmani in your place. Please inquire from him and give us the reply". Maulana Habib al-Rahman, in compliance at the order, accepted this relation and on 22nd Jamadi al-Ula went to Hyderabad. But after two, three months when the Vice-Chancellor's illness was protracted, the Majlis-e Shura decided to recall the Maulana. Accordingly, a petition was sent on behalf of the Majlis to the Nizam's court to kindly permit the Maulana's return to Deoband. Consequently, he left Hyderabad and reached Deoband on 12th Rabi al-Awwal, A.H. 1345.

#### **HAZRAT THANVI'S PATRONAGE**

After the Shaikh al-Hind's demise no holy and influential man could be selected so far for patronage. To fill up this important post the Majlis-e Shura, on Maulana Sa'eed al-Din's proposal, nominated Hazrat Thanvi unanimously for it. His lauded self, due to his many preoccupations, was initially not prepared to accept it but when the Majlis and the management insisted upon him too much, he at last accepted it.

#### **AN IMPORTANT INCIDENT**

Though the Dar al-Ulum from its very inception has been a victim, like the well-guided caliphate, at various misfortunes, an important one that befell it about the end of this year was the first of its kind in the history of the Dar al-Ulum. The misfortunes that had befallen it so far were of an external origin but this one had cropped up from within. Initially it began with accidental complaints of students against the administrators of certain departments; such complaints against administrators generally crop up everywhere. The late Maulavi Gul Muhammad Khan was incharge of various departments like the kitchen, etc. The students had many grievances against him. On the occasion of the annual examination in the month of Sha'ban and right in the examination hall, these ordinary things all of a sudden adapted the shape of an incident which later on became a great and important disturbance in the history of the Dar al-Ulum. For the crime of indulging in the regrettable and insulting behaviour of man-handling Maulavi Gul Muhammad Khan, five students were rusticated and the administrators against whom the

students had lodged complaints were effectively warned; but the rustication of students created excitement among a large body of students. In order to strengthen their demands the students established a party under the title "Lujnat al-Ittehad". Considering this party to be a source of interference in the administration the Dar al-Ulum declared it illegal. Meanwhile, after the examinations were over, the annual vacation started; the students, therefore, went away to their native places and the disturbance subsided for the time being.

#### **A.H. 1345 : THE REVIVAL OF THE PAST DISTURBANCE**

Though the students' disturbance that had started the year before seemed at that time to be the outcome of transient condition and the grievances of the students had been redressed in time, later on the incidents went on increasing and at every turn of the pace occurred such sudden changes which made the conditions much more severe. The students' party, Lujnat al-Ittehad, founded a year before, not only survived but was also gaining strength day by day. But whatever had happened so far was confined to the students only — they had not received any support from the teachers — when, unexpectedly, Maulana Anwar Shah Kashmiri delivered, one after another, two speeches in support of the students' demands in the mosque of the Dar al-Ulum. Hazrat Maulana Mufti Aziz al-Rahman, Hazrat Maulana Shabbir Ahmed Usmani, Maulana Siraj Ahmed and some other teachers also joined hands with Shah Sahib. On the eve of the annual examination a demand was made from the side of the students for the removal of the steward from the kitchen. This demand was based on an ordinary conflict between the steward and the students. On the one hand the management was taking exception to the legitimacy of this demand and, on the other, the students were adamantly insisting upon the removal of the steward of the kitchen. This protest grew into such proportions that declaring it to be an encroachment on the administration the insubordinate students who were very active in leading this agitation were expelled. This expulsion further intensified the excitement and now the Lujnat al-Ittehad began to bring their demands to the notice of the whole country through newspapers. This started a chain reaction and a long series of supporting and repudiating articles in newspapers continued to appear for a long time.

#### **AMENDMENT IN THE CONSTITUTION**

To bring under control the conditions that were obtaining in the internal administration of the Dar al-Ulum for nearly one year due to dissensions, the need was felt to give a wider scope comparatively to the

powers of the management. Changes and alteration were made for this purpose in the constitution. For the patron's facility the Majlis-e Shura held its meeting at Thana Bhavan instead of Deoband. The details of the rules and regulations of the constitution will be presented under the heading 'Administration' in the coming pages.

### **THE ESTABLISHMENT OF THE EXECUTIVE COMMITTEE**

Besides amending and repealing some portions from the constitution, the Majlis-e Shura, with a view to get help and co-operation and for reduction of work, appointed a subsidiary committee (Executive Committee) consisting of five members. In the selecting of these members it was kept in mind that they should be those residing in the vicinity of Deoband so that, besides having the convenience of attending the monthly meetings, they also might inspect the Dar al-Ulum from time to time.

### **A.H. 1346: RESIGNATION OF THOSE WHO CONCURRED WITH SHAH SAHIB**

The confusion created by dissensions that was going on in the Dar al-Ulum during the past two years used to subside sometimes but would not be removed totally and hence even after subsiding and sinking down it used to shoot up conspicuously again and again. In Ziq'a'da, A.H. 1346, Shah Sahib went on leave to his native Kashmir and in Safar, A. H. 1346, he sent his letter of resignation from there. On 2nd Rabi al-Awwal he came back to Deoband but since he had resigned from the Dar al-Ulum, he did not begin teaching. The personality of the dean in the Dar al-Ulum has always been held important; naturally, therefore, his estrangement was sure to affect the students. As such, on and from 3rd Rabi al-Awwal, i.e., on the second day of Shah Sahib's return, Lujnat al-Ittehad, launched an educational strike, which continued for ten days. This was the first instance of educational boycott in the Dar al-Ulum. Through the effort and endeavour of Maulana Mufti Kifayat Allah and Maulana Ahmed Sa'eed Dehelvi a compromise was apparently made for some time as an immediate result of which the strike was called off then.<sup>1</sup>

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<sup>1</sup> This dissension that had started in A.H. 1344 continued almost upto A.H. 1347. The detailed particulars of the same are mentioned in the records of the Dar al-Ulum and its annual reports, as also in the titles of newspapers, "Al-Ansar" and "Muhajir", which were published in this connection. But it is obvious that these were transient things; now neither those conditions obtain nor the details of these happenings have any useful aspect in them. The present writer, therefore considers it sufficient to state only those points of the events whereby the important aspects of the events may come before the reader.

In view of the great ones of both the parties and their knowledge and accom-

In early Rajab a meeting of the Majlis-e Shura was held in which, on account of their divergence, Hazrat Mufti Sahib and Maulana Siraj Ahmed, a teacher of the Dar al-Ulum, Deoband, were requested to tender their resignations. As a protest against this development some other teachers also tendered their resignations. At this the students, by way of protest, declared a strike for the second time. It is necessary to point out here that during this whole period of dissidence the teachers and the taught had divided into two factions. One of these consisting of those students who belonged to the Jami'at al-Talaba was siding with the management, and the other which had made demands and launched the strikes

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(Foot-note continued):

plishments, honesty and integrity, and fear of Allah and piety, the nature of these divergences should be considered based on honest difference of opinion, even as the divergence and disputes of many Companions and Imams (May Allah be pleased with them!) have been described in the pages of history. Divergence of opinion is a natural trait of the human disposition. In the prophetic language it has been said about it: "Divergence of the ummah is a mercy", provided of course, if it is based on bona fides. In A.H. 1355 when Maulana Shabbir Ahmed Usmani came to the Dar al-Ulum as its chancellor, he, stating the causes of this dissension and confusion in a public gathering had said in a very succinct manner: "Even as the result of boil and ferment, agitation and storm in the sea during a particular season appears in the form of vapours that form into black squalls which become the immediate cause of the freshness and greenness of the earth, particularly when the earth, due to its dryness and thirst, is in dire need of water. But when there is billowing and agitation in the sea due to its boiling, some partial losses are also caused which very often endanger even the mighty sailing ships. However, the people who have an eye upon Allah's mature wisdom, they do perceive that there must be some absolute benefit in this loss also. Though this cyclonic agitation and boiling of the sea does involve some people in distress and destruction, the Divine Will has in view some great benefit and provision of life from the same for the creatures. Exactly like this a storm, an agitation, a surf arose in the academic sea of the Dar al-Ulum and its waves clashed with each other. This surging and commotion of the sea did cause some losses but the vapoury clouds that rose from here burst as clouds of mercy on the remote land of Gujarat which was then absolutely deprived of and destitute in knowledge and the Holy Prophet's (Allah's peace and blessings be upon him!) sunnah. By the arrival of the ulema of Deoband there the magnificent madrasah that came into existence at Dabhel (Dist. Surat) is today watering every part of Gujarat with its academic benefits, and the land of innovations (bid'at) of Gujarat, thank Allah, is today illuminated with the light of the Duran and the Sunnah." So this is the outcome, in Allamah Usmani's words, of that surging and boiling of the academic sea of the Dar al-Ulum which kept up continuously for three, four years a storm and commotion in the otherwise placid milieu at the Dar al-Ulum raging and raving. Truly has said someone: "Sometimes God raises an evil in which there may be our good".

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belonged to the Lujnat al-Ittehad and was attached to Hazrat Shah Sahib. The former faction not only did not participate in the strike but also contended with the latter very enthusiastically. This was the last month of the academic year. To bring the circumstances under control the dates of examinations were extended. Two-thirds of the students took the examinations and the rest continued their strike as usual.

After the second strike the formal relation of Hazrat Shah Sahib and other teachers and students who saw eye to eye with him was completely cut off; moreover, all those students who were interested in Lujnat al-Ittehad were dismissed from the Dar al-Ulum.

#### **A.H. 1347: AN INQUIRY COMMISSION FROM HYDERABAD**

Affected by the dissatisfaction, which was being expressed through newspapers for the past two, three years regarding the administration and accounts of the Dar al-Ulum, able persons from several places came to the Dar al-Ulum at different times, inspected the affairs and audited the accounts. In this connection the Nizam of the Deccan appointed Dr. Sayyid Muhi al-Din, assistant director in the education department, Hyderabad, to audit the accounts of the Dar al-Ulum. Dr. Sayyid came to Deoband in early Muharram with a team of accountants from his education department. They stayed for several days, checked the accounts, observed the teachers' method and style of teaching and inquired into the affairs of the different departments.

While welcoming the Nizam's attention and concern in the written statement which Maulana Habib al-Rahman, vice-chancellor of the Dar al-Ulum, put before Dr. Sayyid, he also threw light on the working of the Dar al-Ulum in the following words :-

"The current particulars of the Dar al-Ulum are divided into four parts: (1) Accounts of the Dar al-Ulum, (2) Arrangements of the Dar al-Ulum, (3) Principle of the Dar al-Ulum, and (4) Dissensions in the Dar al-Ulum. As regards the accounts of the Dar al-Ulum I want to say only this much that if any defalcation is proved then, undoubtedly, the removal of the present vice-chancellor is necessary. In respect of the arrangements of the Dar al-Ulum, the principle observed is to provide facility in working. The Dar al-Ulum never claimed nor can ever claim that its arrangements are free from defects; in fact no one can claim this. The servants of the Dar al-Ulum are always in search of shortcomings and flaws and try to rectify them, and do not backslide from reasonable advice and correction".

The excellence, soundness and neatness of the educational affairs and accounts of the Dar al-Ulum impressed Dr. Sayyid very much. The report that he presented about the Dar al-Ulum completely satisfied the Nizam also.

### THE INCIDENT OF HAFIZ SAHIB'S DEMISE

The Nizam of the Deccan had expressed before Hafiz Sahib, when the latter was gracing the great post of Ifta in Hyderabad, his desire to see the Dar al-Ulum. In the beginning of this year the authorities of the Dar al-Ulum opined that Hafiz Sahib himself go personally to Hyderabad to remind the Nizam of his promise and invite him on behalf of the Dar al-Ulum to condescend to take the trouble of visiting it. Hafiz Sahib, in spite of his old age and too much weakness and debility complied with the party's wish and prepared to undertake this long journey to the Deccan. On 28th Rabi al-Thani he started for Hyderabad. Reaching there he had a telephonic talk with the Nizam and fixed a time of audience with him. But divine destiny had intended something else. On the day of appointment there was suddenly such a severe attack of piles – an ailment he had been suffering from for a long time — that the physical faculties began to slump and the severity of the disease reached a state of despair. When there remained no possibility of a meeting with the Nizam, it was decided to take him to Deoband with all possible haste. An entire compartment of the second class bogie was reserved and he started with all his journey-companions in the morning of 3rd Jamadi al-Ula from Hyderabad for Deoband. When the train reached the Nizamabad railway station, remembrance (zikr) of Allah was current on his tongue. The fingers were folded on the figure of 29 when, with the word of Allah, the soul left the body. May Allah have extensive mercy on him!

The dead body was taken out of the train at the Nizamabad railway station. No sooner did the news reach the town than a vast concourse of people gathered there and the bier was prepared. Relatives and the Nizam were intimated telegraphically. In his reply the Nizam asked the bier to be taken to Hyderabad. In compliance with his wish it was taken there. Between Nizamabad and Hyderabad funeral service was held at several places. Next day, on 4th Jamadi al-Ula, before the Asr prayer, this martyr of the-death-in-journey, as per the Nizam's proposal, was laid to rest with royal honours in the special graveyard of Hyderabad built and reserved by the Nizam himself under the name "Kitta-e Saulihin" ("the Yard of the Pious") for great and respectable people. The Nizam spoke with deep feeling in the condolence speech he delivered in the masque of

the Public Park: "Alas! He had come to take me to Deoband but he himself dwelt here".

The period of Hafiz Sahib's vice-chancellorship is in fact a golden and brilliant chapter in the history of the Dar al-Ulum. On account of the great services he rendered to the Dar al-Ulum and the magnificent and all-sided progress the Dar al-Ulum made during his stewardship, his demise was considered a stupendous shock to the community throughout the country. Condolence meetings were held throughout the length and breadth of India in which he was paid glowing tributes and recompense was remitted to his departed soul through concelebrations. These details will be presented in his biographical sketch.

#### **A.H. 1348-49 : THE INCIDENT OF MAULANA HABIB AL-RAHMAN'S DEATH**

The deep wound Hafiz Sahib's death had inflicted upon the Dar al-Ulum, rather the whole group, the year before had as yet not healed when this year occurred the shocking incident of Maulana Habib al-Rahman Usmani's demise.

It is stated in the report for the year A.H. 1348 :-

"This year in respect of the success of the objectives of the Dar al-Ulum was a successful year. As compared with the past years, this year the departments had reached the acme of progress. The strength of the students, the range of income and expenditure, increase in outfit and the plenitude of public resort — all were progressing".

"But in the midst of this abundance of progress such a painful incident was also ordained by divine destiny for the Dar al-Ulum which, in its campus and as regards its history, will be always looked at sorrowfully; and though we may not construe it as a decline of the Dar al-Ulum, on account of our natural feelings we cannot help saying at least this much that this occurrence made all kinds of progress murky and the joys of the past could not overcome the grief of the present. This was the incident of the sad demise of the Pride of India Maulana Habib al-Rahman Usmani which threw a pall of sorrow and gloom over this sanctuary of knowledge and action once again after A.H. 1347. As yet the soul-melting incident of the past year, that is, the scar of the permanent separation of the chancellor in A.H. 1347, had not been effaced from our hearts when in A.H. 1348 this soul-crushing accident still more deepened that wound".

The date of 3rd Rajab, A.H. 1348 was a calamitous date in the history of the Dar al-Ulum when at 8-00 p.m. the Dar al-Ulum was being deprived of the graces and blessings of this auspicious being, turning every man into a picture of gloom. The orphanhood that had beset the Dar al-Ulum in A.H. 1347 was completed on this date of A.H. 1348. In the night between 3rd and 4th Rajab the holy corpse was put in the vice-chancellor's office to lie in state. The charpoy which his sacred body had graced for thirty years had become that night the cause of gloom and grief for all the attendants as a bier. It was Friday on 4th Rajab. The obsequial duties were performed early in the morning. At about 10-00 a.m. Maulana Qari Muhammad Tayyib led the funeral service. There was as if no end to the concourse of mourners; the courtyard of the Dar al-Ulum was fully crowded, students and townspeople surging and squashing all over. The bier reached the Qasimi graveyard at about 11-00 a.m. and, at 12-00 noon, entrusting this treasure of knowledge and action, this depository of wisdom and sagacity, to the dust, all the people came away empty-handed. "We belong unto Allah and unto Him is the retreat"!

In respect of his determination and perseverance, courage and daring, wisdom and prudence, thought and insight, and, above all, his extraordinary administrative ability, considering all these qualities of his, his death had been acknowledged to be exceptional and singular. His vast knowledge of history and literature was fabulous and famous. From the historical point of view, his momentous and popular book entitled **Isha'at-e Islam** is a prodigious masterpiece and a great memento. Besides this, several other literary compilations like **Lamiat al-Mua'jizat** and **Qasida-e Munajatia** (Arabic qasidas) etc. are a just witness to his abilities.

#### **SELECTION OF MAULANA QARI MUHAMMAD TAYYIB AS VICE-CHANCELLOR**

About the end of A.H. 1339, a member of the Majlis-e Shura, Maulana Sa'eed al-Din Rampuri, had made a proposal in the Majlis that "the honourable vice-chancellor has become weak due to old age and although these gentlemen (he and his colleague) have not so far let come any laxity or discrepancy in their services, it is the duty of the Majlis-e Shura that perceiving this matter it adopt such means whereby these gentlemen, on the whole, receive help in their functions". The text at the proposal was as under :-

"Whatever services the honourable vice-chancellor and the pro-vice-chancellor (may Allah keep them safe !) have rendered are as clear as the sun. Now due to demands of old age and different ailments both of them have become weak. Although they do not let any laxity come in

their services to the Dar al-Ulum, it is the duty of the Majlis-e Shura that it, perceiving this matter, provide such means whereby both these gentlemen particularly get assistance in the discharging of their functions. Hence it is necessary to propose the creation of a post for a second pro-vice-chancellor (or rector), and it is necessary that on this post is appointed a highly educated, high-bred and influential man, having as true and sincere sympathy for the Dar al-Ulum as these two gentlemen have. So, as per my opinion, I propose Maulana Qari Muhammad Tayyib (may Allah keep him safe!) for this post. The said Maulana is young, virtuous, learned, a scion of a noble family and has had ancestral sympathy, true and sincere, for the Dar al-Ulum, from generation to generation.

“The honourable vice-chancellor is the son of Maulana Muhammad Qasim (Allah’s mercy be on him!) and Maulana Muhammad Tayyib is his grandson. During the regime of the present vice-chancellor, whatever progress was made in income, addition in the teaching classes, increase in the number of students, and whatever dignity and rank the Dar al-Ulum achieved from day to day in remote countries outside India generally, the Dar al-Ulum itself is an evidence personified thereof. Hence the obligation devolves upon the well-wishers of the Dar al-Ulum in general and on the Majlis-e Shura in particular that the administration of the Dar al-Ulum should be entrusted to a member of this family on the condition of ability and capacity so that the spiritual grace which has been helpful and useful in the advancement of the institution may continue.”<sup>1</sup>

In compliance with this proposal of the Majlis, in A.H. 1341, Maulana Qari Muhammad Tayyib was appointed pro-vice-chancellor. But this post did not suit his temperament; it was against his grain. Keeping off from administrative affairs, he used to like and pay full attention to academic and educational occupations. As such, after a short while, of his own volition and insistence, he got himself transferred to the teaching department. But, at last, the insistence of his elders compelled him to take charge again as pro-vice-chancellor, on which post he served till Rajab, A.H. 1348. After Maulana Habib al-Rahman Usmani’s demise, the Majlis-e Shura, by way of a first trial, made him officiating vice-chancellor, and when it became certain that he had ample competence to discharge the functions of this post, he was confirmed as a permanent vice-chancellor with the following decision. The resolution of the Majlis was as under :-

“We, the members of the Majlis-e Shura, Dar al-Ulum, Deoband, staying in the Dar al-Ulum from 18th Shawwal to 21st Shawwal, A.H. 1348, inspected all the departments of the Dar al-Ulum thoroughly, and decided, without fear or favour, all the debatable matters presented before

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<sup>1</sup> Register Tajawiz-e Majlis-e Shura, A.H. 1340

the Majlis-e Shura by the vice-chancellor. We, the members, bear witness to the fact that from the time Maulavi Muhammad Tayyib has taken the reins of vice-chancellorship into his own hands, integrity and sincerity of intention as well as love and hatred for the sake of Allah, as also resoluteness, steadiness and perseverance in the discharge of rights and devotion to duty, are amply proved. And many pure and auspicious praises be to Allah for this! We all have a firm hope from Allah's grace and magnanimity that the good qualities that have been displayed by the vice-chancellor will, in future, Allah willing, appear manifold. That is not a hard thing for Allah. These words have wrung out of our hearts spontaneously, admitting neither affectation nor applause for the vice-chancellor's services".<sup>1</sup>

#### **EXTENSION IN THE MOSQUE & COMPLETION OF THE DAR AL-HADITH**

Due to the ever-growing number of students the mosque of the Dar al-Ulum had become less roomy; in sun and rain particularly there used to be much inconvenience. Hence the first active proposal that Maulana Qari Tayyib penned as vice-chancellor concerned the building of the upper storey of the mosque. The courtyard of the mosque also was extended in the eastern direction and the water-fountain which was previously at the end of the courtyard now, after extension, came near its centre. All the expenses for this construction were paid by Sayyid Zain al-Abidin of Hyderabad. And the imposing building of the Dar al-Hadith which was under construction for a long time was, thanks to Allah, completed in all its aspects.

#### **A.H. 1350-51 : THE STARTING OF DAURA-E TAFSIR**

A proposal was under consideration in the Dar al-Ulum for quite some time that even as higher education of Hadith was being given through the Daura-e Hadith, it was necessary to introduce Daura-e Tafsir also into the curriculum for creating insight in Tafsir. In the discipline of Tafsir so far only Sura-e Baqrah of the **Jalalayn** and **Tafsir-e Baizawi** was included in the syllabus. The teaching of these books did create so much aptitude and earnestness in understanding the Quran that a student, after completing his education, could acquire more insight through self-study, and, when required, could derive benefit, on the whole, from the Quranic verses. But since all people do not have such favourable circumstances that they may, after the educational career in an institution is over, continue to have daily practice of studying the sciences and add still more to their knowledge and information, it was considered necessary that during the period

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<sup>1</sup> **Rudad** for A.H. 1348-49, p. "H".

of education itself a store of detailed information concerning Tafsir should be provided so that later on if the student might not get a chance to read more books, the stored knowledge of Tafsir might make it good to some extent.

In the Islamic madrasahs of India, prior to the period of Hazrat Shah Wali Allah, the condition of the science of Hadith too was the same. The study of **Mishkat al-Masabih** and **Mashariq al-Anwar** was considered sufficient. Shah Sahib was the first person who altered this old method and raised the standard of the teaching of Hadith. The Dar al-Ulum adopted this standard and disseminated it duly; it is for this reason that the Daura-e Hadith for the teaching of Hadith in the Dar al-Ulum has always had a distinct position.

Along with starting the Daura-e Tafsir two more standard exegetic works were included in the syllabus : **Tafsir-e Baizawi** and **Tafsir-e Ibn Kathir**. Both these books are considered very important in the Science of Tafsir for the proper understanding of the holy Quran. Prior to starting the Daura-e Tafsir, it is compulsory preliminarily to read first the **Jalalayn** and, in the principles of Tafsir, **Al-Fauz al-Kabir**. With the advent of the Daura-e Tafsir in the Dar al-Ulum the standard of the Science of Tafsir too, like that of the Science of Hadith, has become very high.

### COMPULSORY PRACTICE OF CANTILLATION

The teaching of cantillation (tajvid) had begun in the Dar al-Ulum in A.H. 1321 but so far its practice and learning was optional for the students. From this year it was made compulsory and a rule was made that as long as the student did not practice the **Para-e Amm**, he should not be awarded the degree (lit., the sanad of completion).

### A.H. 1352: THE CONSTRUCTION OF THE UPPER DAR AL-HADITH

Initially, when the proposal of Dar al-Hadith was under consideration, there was a suggestion that the building of the Dar al-Hadith should be built above the Nav-darah. Accordingly, its foundation-stone too had been laid. But later on, according to other suggestions, in A.H. 1333, the construction of the Dar al-Hadith was begun on the back side of the Nav-darah instead of upon it, and within a few years, due to the attention of and generous spending by charitable Muslims a very magnificent building was erected, having a very spacious hall and several large rooms. It is the first building of its kind among the Islamic institutions of India; but exactly twenty years after the beginning of its

construction the need was felt due to the ever-increasing number of students that another hall as per the proposed plan of A.H. 1339 should be built above the Nav-darah for the teaching of Hadith. Accordingly, in A.H. 1352, its construction was started and in a few years this grand hall was also completed.

### **IMPROVEMENT IN THE RULES OF ADMISSION**

The system of admission of students prevalent so far was somewhat mazy and cumbersome. The students had to submit hand-written application for getting admission and due to lack of order and arrangement in this system, the giving of priority to some and the causing of delay to others in giving admissions, most often caused much inconvenience and trouble to the candidates. To remove this discrepancy, forms of admission were printed and introduced from this year. Now the old and fresh students have to fill up separate forms, and the arrangement is such that the application-form may pass through all the departments, concerned within a week so that all the requirements of admission, relevant lessons, time-table, distribution of books, issue of stipends and the arrangement for hostel-seat may be done in time.

### **TICKET-SYSTEM FOR MEALS**

Like the rules of admission, suitable improvement was made in the system of the distribution of food also. The system current so far was that the students used to go to the kitchen at the scheduled hours and used to bring their food as per chance. Besides crowding and scrambling, one great defect in this system was that it used to be difficult to find out whether a student had not taken his food or had taken it twice. This thing was dependent merely on the memory of the distributor of food. So, to regularize the system, round aluminium tickets were prepared both for morning and evening meals, the words 'morning' and 'evening' clearly engraved on them and both the sets given distinct colours. Numbers have also been engraved on the tickets, each number having two tickets. The students' names are entered in the kitchen register in serial order, and the ticket of a student bears the same number which is written against his number in the register. When a ticket is surrendered by a student, another ticket of the same number is issued to him for the next meal. The distributor of tickets gives food after checking the ticket-number. While this system has created ease and facility for the students, the establishment of order and discipline in distribution has also done away with the apprehension of anyone's taking food twice. Moreover, if any student is absent at the time of the distribution of food,

it can be easily traced and, most important of all, food is distributed easily and quickly to one thousand students within an hour.

### **A.H. 1353 : AN AUSPICIOUS DONATION**

In Shawwal, A.H. 1353, Maulana Qari Muhammad Tayyib went for pilgrimage to the House of Allah at the holy Mecca. There Shah Niyaz Ahmed, who was a spiritual successor (khalifa) of the Shaikh al-Masha'ikh Haji Imdad Allah Mahajir-e Makki (may his secret be sanctified!), donated six thousand rupees for the Dar al-Ulum. It will not be inappropriate if this valuable sum, besides being the donation of a possessor of spiritual connection (sahib-e nisba) and a saintly man, is interpreted as a glorious gift from the land of the holy of holies — the House of Allah. This was most probably the first occasion of aid to any remotest institution from the holy land.

### **THE ISSUING OF PENSION**

There is no superannuation-limit in the service of the Dar al-Ulum. As long as an employee is physically fit and sound to discharge his assigned duties, it is not liked to be deprived of his consummate knowledge and experience of work. But when the physical faculties decline and superannuation becomes inevitable, the services of an old employee amply demand that he be treated with benevolence, condescension and protection. No rule had been fixed for it so far. When Maulana Muhammad Yasin and Munshi Manzoor Ahmed who had been rendering teaching service for nearly forty years in the Persian class were retired, the Majlis-e Shura, in view of their long service, decided to award pension to them.

### **A.H. 1354 : THE CHANCELLORSHIP**

The year before, during the period of the vice-chancellor's journey for pilgrimage, Maulana Shabbir Ahmed Usmani had been appointed as acting vice-chancellor. In A.H. 1354, the Majlis-e Shura, in view of his great personality and learning, selected him for presiding over the management as chancellor. At that time his permanent residence was at the famous madrasah of Gujarat at Dabhel and he was not prepared to break off his relations from there completely. So initially the situation was such that he would stay alternately at Dabhel for some time and at Deoband for some time. But at last the centrality of the Dar al-Ulum drew him to Deoband.

### THE PROBLEM OF PATRONAGE

Among the important events of this year one is that of patronage. From the incipience the form of patronage of the Dar al-Ulum was this that the personality who used to be more distinguished than others in the group in terms of knowledge and accomplishments, abstinence and piety, augustness and soundness of judgement, was considered to be the referee in the administrative affairs of the Dar al-Ulum and the Majlis-e Shura, as regards the decisions of its proposals, used to refer to him. But there was no regular regulation for this; and the fact is also this that in the Dar al-Ulum, instead of the procedures of show and display, the discharging of works in fact has been dependent mostly on uprightness, morality, sincerity and love for Allah. The purport of the patron's powers was this that in case of divergence of opinion among the members the decision used to be made according to the patron's opinion, whether or not it might be on the minority side. However, if the members passed anything unanimously and the patron happened to differ from it, then he would send it back giving the reasons of his dissent, supported with arguments, in writing, to the Majlis for reconsideration. In such a case if the Majlis would not recant from its former opinion, then, however, the opinion of the Majlis would continue as before and would be enforced without the patron's assent.

In A.H. 1345 when laws for the administrative affairs were codified, the procedure mentioned above was regularised. But in A.H. 1348 there cropped up such conditions that divergence of opinion was created in this regard in the Majlis-e Shura. The opinion of one group was in favour of this procedure while the other group was interpreting it as the helplessness of the Majlis and its being unneedful, and wanted to make the minority opinion as the pivot of decision. As such, this problem came under discussion in several sittings of the Majlis. Maulana Hazrat Thanvi who was patron of the Dar al-Ulum since A.H. 1344, resigned of his own accord expediently from patronship. In Rajab, A.H. 1354, the Majlis-e Shura accepted this resignation in the following words :-

"This meeting of the Majlis-e Shura, with thorough deliberation and keeping in mind the respectability, sanctity and greatness of his, most regretfully accepts Hazrat Maulana Thanvi's (may his shadow never grow less!) resignation and requests his lauded self to cast his shadow always on the Dar al-Ulum with his pious invocations and lofty favours".<sup>1</sup>

### A.H. 1355 : THE ESTABLISHMENT OF THREE DEPARTMENTS

In connection with the organizing of the graduates of the Dar al-

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<sup>1</sup> Rudad-e Majlis-e Shura, 30th Rajab, A.H. 1354.

Uloom and its well-wishers, surplusage of income, preservation of documents and records, and physical exercise of students, the following three departments were established :-

#### **DEPARTMENT OF ORGANIZATION & PROGRESS**

The purpose behind the establishment of this department was to establish through literature and practical work such a body in the country in the name of the graduates and well-wishers of the Dar al-Uloom which would universalize the effects of the Dar al-Uloom and every member would contribute at least one rupee per annum. In this connection, for surplusage of income envoys are employed as per need, to whom the different parts of the country are assigned. These envoys work in their assigned areas. The details of the performance of this department of organization and progress will be presented in the coming pages.

#### **RECORD OFFICE**

So far the papers, records, registers, etc. of the different departments of the Dar al-Uloom were being kept in the offices only. There was no regular arrangement and classification nor a catalogued memorandum, wherefore great difficulties were experienced in finding out the required papers whenever any need arose. The long age and vast affairs of the Dar al-Uloom had added to these difficulties still more. The papers used to remain scattered in different departments. Moreover, discrepancies that remained in the official papers used to become very harmful later on. To remove this drawback and difficulty a department named Muhafiz Khana (Record Office) was established and all the previous files of records, papers and documents were transferred to it. Now these are kept with proper arrangement and order so that the required papers can be found easily whenever needed and can be disposed off in time as per the official regulation. At the time of writing this book 114-year old record of the Dar al-Uloom is safe in the Record Office.

#### **THE DEPARTMENT OF PHYSICAL EXERCISE**

It needs no mention how much necessary is recreation and physical exercise for the maintenance of health; it is extremely necessary particularly for the students who keep themselves engaged in mental toiling day and night. Though the students till now used to play different games in their leisure-hours, there was no fixed arrangement and programme for it. In view of this important necessity it was systematically arranged and a separate department under the name "Shoba'-e Warzish-e Jismani"

("Department of Physical Exercise") was opened to offset the effects of mental labour and to provide recreation and satisfactory help through physical exercise for the development of the body and the acquirement of energy, stamina and strength. Moreover, it was also meant to obviate the danger ab initio of the students' resorting to immoral and wasteful amusements and pastimes.

In this department, besides various kinds of physical exercise, club-fighting, cudgel-play and tac-au-tac are also taught.

### **A DELEGATION OF THE ULEMA OF EGYPT**

At this time a powerful delegation of the ulema of Jama-e Azhar consisting of prominent professors was in India. At the invitation of the Dar al-Ulum the members of the delegation came to visit the Dar al-Ulum in the evening of 2nd Zil qa'da, A.H. 1355. Next day they inspected the Dar al-Ulum. The delegation-members, on observing the teachers' diligence and application, the plurality of lessons, and the teaching of various arts and sciences, were feeling amazed. As such, the leader of the delegation, Shaikh Ibrahim al-Jibali, expressed his amazement again and again. He could not believe how the same teacher could teach for five-six hours at a stretch several higher books of different sciences and how he could acquire such comprehensive knowledge of those sciences.

After the inspection an address was presented in the welcome-function, replying which the leader of the delegation thanked the Dar al-Ulum and complimenting it on its academic services expressed in emphatic terms the desire for strengthening still more the mutual ties between the Dar al-Ulum and the Jama-e Azhar.

### **A.H. 1356 : SOME NEW BUILDINGS**

During the year under discussion, besides the usual daily happenings and occurrences, seven separate buildings were constructed. The first amongst these is the Institute of Persian which is situated near the old Persian classes and is named "Yadgar-e Sa'di" as a memorial to Shaikh Sa'di Shirazi (Allah's mercy be on him!). The expenses for its construction were borne by Sarwar Khan Gattadar of Hyderabad.

The second is the double-storeyed building of the Record Office, situated in the southern direction of the Vice-chancellor's Office.

The third concerns the completion of the students' new hostel. The details regarding it (as derived from the vice-chancellor's notes) are

that during the time of Maulana Hafiz Muhammad Ahmed and Maulana Habib al-Rahman only five rooms could be constructed in the north-western direction, though this grand hostel, as per plan, was to consist of 52 rooms. The work had to be stopped for want of funds and Allah alone knows how long this big building would have taken to complete with the ordinary daily donations. So Maulana Qari Muhammad Tayyib, the present vice-chancellor, undertook a journey to Hyderabad (Deccan) in order to obtain a big donation in a lump sum. The chief minister of the Hyderabad state then was Sir Akbar Hyderi. The Maulana, through the good offices of the late Nawab Abd al-Basit Khan, took an appointment to meet him. During the course of meeting, the Maulana, throwing light upon the purpose of his visit, said: "47 rooms of the new hostel still remain to be built, which is a royal type of work that can be completed only by a munificent religion-loving royalty and that, for us, in the period, is the Asafyah state of the Deccan only. You are its practical head at the time. Should you be lavish in it, your regime would be a memorable period and your name would always be remembered with respect in the academic circles. Sir Akbar Hyderi, impressed by these words, said: "I will try in this matter sympathetically. My plan is like this: His Exalted Highness the Nizam's mother has died; in the name of remitting recompense (thavab) to her, you please submit a petition in his exalted court, requesting for financial aid to the educational institutions and incidentally mention the Dar al-Ulum also. Whatever amount he sanctions, half of it will be given to the Dar al-Ulum and the other half we will keep for the local educational works". As per this suggestion, the Maulana sent a letter to that effect to Sir Hyderi to be presented in the exalted court. On it Sir Hyderi wrote a recommendatory note for one lakh of rupees. This petition was presented in the court the very day and the munificent Nawab not only sanctioned it but also changed the figure one to two and thus granted two lakhs of rupees, which made the Maulana unusually glad, for he had gone there expecting only fifty to sixty thousand as the construction of a room did not cost more than a thousand rupees in those days. Maulana Hakim Maqsd Ali Khan Hyderabad, a member of the Majlis-e Shura, congratulated the Maulana on the phone and remarked: "This is the first incident of its kind in this region that without having to make rounds of the bureaucratic offices a petition was sanctioned on the very day of its presentation and twofold of the amount solicited was received". Sir Akbar Hyderi appointed a committee for this amount and also wrote his opinion that the said amount be deposited in a bank and stipends be issued from its interest to the students of the Deccan. With great daring the Maulana took another appointment to meet Sir Akbar Hyderi and when they met, pointed out in rather an unpleasant tone the breach of promise on his part and came away regretfully, at

which Sir Hyderi could not say anything but observed a repentant silence.

With this regret the Maulana returned to Deoband and thereafter undertook a journey to Madras where he stayed at the house of Mareet Haji Isma'il who owed allegiance to the late Maulana Hafiz Muhammad Ahmed. Qari Sahib related the whole incident to Haji Isma'il and said: "Now you gentlemen have to make amends for this grief and sorrow of mine". Mareet Haji Sahib was very much moved and said: "Give us simply an appeal in writing; we will work and you will not have to go anywhere". Thus within only the first ten days of Ramazan he collected Rs. 47,000/-, and giving it to Qari Sahib, said: "If you allot the remaining part of Ramazan also to us, this amount can reach up to one lakh". But he replied: "When Allah Most High hath given us the requisite amount, there is no need of craving for more". Accordingly, with this amount all the rooms of the new hostel, except the main gate (which is known as Bab al-Zahir were completed.<sup>1</sup>

#### **A.H. 1357: THE ARRIVAL OF HAFIZ MUHAMMAD IBRAHIM, MINISTER OF COMMUNICATIONS**

The need for a separate road to connect the Dar al-Ulum with the railway station was being felt for a long time. In 1937 when national government was established in seven provinces of the country, the attention of the provincial government of U.P. was drawn to this need. In this connection Hafiz Muhammad Ibrahim, the Minister of Communications in U.P., was invited to come and see this need for himself. Accordingly, on May 31, 1938, he came to Deoband. Besides the elders and students of the Dar al-Ulum, prominent citizens of the town and district Saharanpur, officers of the Irrigation Department and Municipal Board were also present at the railway station to welcome him. His dignified procession started from the station and passing through the decorated bazars of the town reached the Dar al-Ulum at 9-00 a.m. For the members of the Dar al-Ulum this was the first occasion of such a joyous and grand welcome. It is needless to point out that this joy and fervour was the outcome of the old yearning of the Dar al-Ulum for freedom, because in its life it was the first time that the ministers of the state were national. The spectacle of the interpretation of that dream which the Dar al-Ulum had seen long ago was before its eyes, and hence howevermuch fervour and joy might have been expressed it would not have been much. The address and panegyrics full of emotions of gratitude were read out in the welcome function. The elders of the Dar al-Ulum thanked the esteemed guest for his arrival. At the suggestion of Maulana Madani attention was drawn

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<sup>1</sup> **Yad-dasht** of the Muhtemim Sahib.

in the address to the construction of a road reaching straight from the Deoband railway station to the Dar al-Ulum. In the end Hafiz Sahib delivered his speech in reply from every word of which, his passionate sincerity, faith and love were evident. He said :-

“From the time I have been appointed as a minister I have happened to go to several places and addresses have also been presented to me in many towns. If any of these addresses can be a cause of pride for me I shall say that it is the address of today that has been presented to me in the Dar al-Ulum; this address will be so valuable a memorial that it is difficult to forget it. I do not have the words to express my feeling as to how I have been honoured here. It is due to the great ulema that the name of Islam is extant in India and its true teachings are also extant. It is that body of scholars that protected the Indian Muslims from the attacks of atheism and materialism, and it is due to these ulema only that inspite of such a long time having passed over the establishment of the British government in India no change took place among the Muslims. If such a body of ulema accords honour to anyone then I understand that there can be no greater good luck for a Muslim than this. Your honouring me like this is such a thing in my eyes that let alone one ministership, a thousand ministerships can be sacrificed on it. Notwithstanding my having become a minister in this province and inspite of your honouring me like this, I assure you that I consider myself inferior to the smallest student that may be there in your madrasah and consider it my great good fortune to be at service to it. Whatever I can do for the Dar al-Ulum, whether I may be in the government or not, I am always ready to do it.

“Mention has been made in the address about a road. I think it is not such a service that it can be considered any service. I think it proper that this road must be built. Whatever service the present government can render within its limits, it is always ready to render. I assure you on behalf of the present government as regards serving the teachers and students of this place.”

#### **A.H. 1353 : MAULANA UBAYD ALLAH SINDHI'S RETURN**

Maulana Ubayd Allah Sindhi, who was an active member of the Shaikh al-Hind's revolutionary movement for the independence of India and was also his well-guided disciple and a right-hand man, had gone to Afghanistan at the Shaikh al-Hind's behest in connection with the same movement. When the British government came to know about the purpose of his journey, it issued an order for his exile. Staying at Kabul for seven years, he went to Moscow and then from there to Turkey. In

A.H. 1344 he reached the holy Mecca where he stayed till the end of A.H. 1357. In short, after his long separation of 25 years from India, the first Congress government of U.P. formed in 1937, withdrew the ban on him. As soon as the ban had been lifted, he, all of a sudden, on 6th Safar, A.H. 1358, reached Deoband without having informed anyone. First of all he went to the mosque of the Dar al-Ulum and said two rak'ahs of prayer. Maulana Qari Muhammad Tayyib, the present vice-chancellor of the Dar al-Ulum, was the first to reach the mosque to meet him on getting the news of his arrival. When they both came face to face, Maulana Sindhi rushed forward and, having put his hands on the feet of Qari Sahib, began to weep. No sooner did the news of his return spread than a thrilling wave of joy and elation ran throughout the Dar al-Ulum. Teachers, students and supervisors gathered in the mosque. An impressive function was arranged to welcome him in which he threw light on the different aspects of the Shaikh al-Hind's political movements and narrated the experiences of his long travels.

#### **SULTAN IBN SAUD'S ACADEMIC GIFT**

At the end of the year Maulana Husain Ahmed Madani went for pilgrimage to the House of Allah. During the season of hajj the late Sultan Ibn Saud met him and favoured him with a royal robe of honour, and gifted books, published by the Hejaz government, for the library of the Dar al-Ulum. This academic gift of the Sultan has been kept at a prominent place in the library with the label "Atiyya-e Saudiyyah".

#### **THE VICE-CHANCELLOR'S JOURNEY TO AFGHANISTAN**

The relation between India and Afghanistan is of a historical nature. Afghan students have been prosecuting studies at the Dar al-Ulum from the very beginning. Accordingly, in A.H. 1283, Afghan students are seen shoulder to shoulder with students of the different parts of India. Due to this relation a sympathetic attachment for Afghanistan has always been expressed in the Dar al-Ulum. A congratulatory function was held in the Dar al-Ulum on the occasion of Nadir Shah Shaheed's coronation and a meeting of condolence on the eve of his martyrdom. Similarly a function for congratulating and wishing prosperity was held when Muhammad Zahir Shah ascended the throne. On this occasion the Executive Committee decided that, to renovate and strengthen the old academic and educational relations between the Dar al-Ulum and Afghanistan and to convey the message of congratulations and benediction to the Afghan government, the vice-chancellor of the Dar al-Ulum should go as its representative to Kabul. Maulana Hamid al-Ansari Ghazi accompanied the Qari Sahib in this journey. Information about this journey had been

given beforehand and this news had also been published in the newspapers. At intermediate stations, particularly at the Lahore railway station, a vast concourse of people including Maulana Ahmed Ali, the commentator of the Quran, and Maulana Ubayd Allah Sindhi, was present to greet him. Taking leave of all these men, when they reached Peshawar, Maulana Ghulam Samadani and a host of old alumni of Deoband welcomed them. From there when they entered the Afghan border in a motor car, the royal courtesy began. They were given a grand welcome with utmost respect and reverence. After reaching Kabul they first met the minister of foreign affairs, Sardar Ali Muhammad Khan whom the vice-chancellor introduced to the Dar al-Ulum in a long speech in Persian. Thereafter they met the prime minister, Sardar Muhammad Hashim Khan, who welcomed the vice-chancellor in an extremely courteous and affectionate manner, and then said: "I wish that you also call upon His Majesty the Amir of Afghanistan". After an appointment was made, the honour of meeting His Majesty was also gained. The king, à la the Afghan courtesy, rose from his chair, came up to the door and embraced the rector. The rector, after delivering a short speech in Persian, read out with permission a few lines as "the present of sincerity" which His Majesty heard standing. It had been indicated in these lines that the purpose of coming was not to ask any financial help but it was only to strengthen the old ties.

However, prior to this meeting, the vice-chancellor, while meeting the prime minister, had already presented to him a detailed memorandum on the academic and religious services of the Dar al-Ulum, the reasons for its educational greatness and fame, its efforts in connection with the liberty of India and its selfless services to the cause of Islam. This whole memorandum is given in the **Rudad-e Safar-e Afghanistan** ("Report on the Journey to Afghanistan"). Some of its excerpts are reproduced below :-

"Today when the chain of connections of the Dar al-Ulum has spread from the east to the west, its alumni have fanned out throughout the Islamic world and, at the same time, due to a sudden turn of events, the entire Islamic world is intensely feeling about cultivating mutual relations, the Dar al-Ulum, too, felt the need that in order to spread its academic current more and more and universalize its academic and educational influences more widely, it should extend its special ties with all the Islamic states and ponder over such means whereby it by itself be able to meet the academic needs of the world of Islam.

"Since, among all the Islamic states the noble state of Afghanistan is a neighbour of India and an Islamic state worthy to be proud of,

and, moreover, since the prominent elders of the royal family have been especially connected with and directly attached to the founders and elders of the Dar al-Ulum — accordingly Your Majesty know it better than others that this auspicious family, besides its material and external powers and its inherent fascinating morals and nobleness, has received full support from the strong spiritual favours and approved and accepted blessings of the august men of the Dar al-Ulum, the manifestation of which is today as clear as the day—, hence every knowledgeable “descendant of Qasim” imagines himself to be connected with the royal family, and it is indeed a fact that the servants of the Jamia-e Qasimiyyoh, by reason of this old familial relation, have been more attached than ever to this noble Islamic state and so the highest Executive Committee of the Dar al-Ulum has authorised me that I personally present myself in Your Majesty's presence and acquire the felicity of exchange of views. My sincere view-point consists in the following four articles :—

(1) This old relation be maintained in a progressive form on an intellectual basis, selflessly and disinterestedly.

(2) Such an occasion be provided for His Majesty as well as the intelligent officers of the lofty state that they directly acquire introduction with such a central and educational institution as the Dar al-Ulum.

(3) The intellectual relations between the Dar al-Ulum of Afghanistan and the Dar al-Ulum, Deoband, be developed for purely educational purposes in such a way whereby the authorities of the latter may directly estimate the latest academic needs of Afghanistan and the world of Islam and, in the light of this estimate, prepare such ulema in the changed circumstances of the period that they may co-operate fully with the aim and purpose of the free governments in the world of Islam and prove sincere workers for the state.

(4) It is necessary in this connection that under Your Majesty's formal guidance and attentions I be given a chance to inspect the modern academic advancements of Afghanistan, its expected needs and schools of thought so that the real sketch of the intellectual concepts of the Afghan nation may come before me and serve as a guide in the future programme of the Dar al-Ulum, particularly in the training of the Afghan students.

“I have no hesitation in submitting that, on the one hand, among the free and independent states of the Islamic world, Afghanistan alone is the state which has maintained the Islamic grandeur, effect and prestige throughout its gamut of influence; and, on the other, the Dar al-Ulum,

Deoband, alone is that important institution which, in guarding the Islamic spirit, has worked with full organisation and intrepidity. Hence the strengthening of mutual ties between these two Islamic centres is as much necessary as it is in every way useful and consequential for the whole Islamic world, and the benefit of which, to all intents and purposes, will return towards Afghanistan itself in the form of Afghan intelligentsia and enlightened ulema.

“Under this new alliance while the Dar al-Ulum, in the light of the counsel of the royal government, will offer services for the Afghan nation, at the same time if such special and moral attentions are conferred on the Dar al-Ulum by the royal government beseeming its own dignity, which may become a respectable basis for expressing and stating these intellectual relations and for the permanent protection of this kind of good relations, the Dar al-Ulum will not only accept them but will also consider them a source of honour and respect as well as necessary and appropriate for the continuance and strengthening of those relations.”

During the course of his stay the respected vice-chancellor got a chance on governmental basis to exchange views with several esteemed academic and literary societies of Kabul. In the words of the learned editor of the newspaper “Anees” (Kabul), the ulema and the young educated classes were equally impressed by the respected vice-chancellor’s thoughts and views. The ministry of education expressed the desire that he inspect the Kabul University and its colleges. He wrote and presented a detailed review on the educational set-up of the university in which, acknowledging the factual educational good qualities of the university, he had also offered some suggestions and opinions. The main point of discussion in this review was that the teaching of foreign languages and modern sciences should not be given in such a parallel manner that there might be clash and friction with the religious sciences, creating thereby in the nation classes of divergent tastes and, consequently, national disunity. On the contrary the religious and secular education should be given combinedly so that the disunity already produced might be brought to an end.

The most important thing among the outcomes of this journey is the establishment and consolidation of educational relations between the Islamic centres. If this is utilised judiciously, then in connection with educational progress important useful results can be obtained in future for the Islamic world. At the time of the vice-chancellor’s returning from Kabul, the prime-minister, in his farewell-meeting, announced on behalf of his government a gift of fifty thousand Afghan rupees for the Dar al-Ulum. The actual words of the prime-minister were: “You, thank Allah, are independent and the Dar al-Ulum depends upon trust in Allah besides

Whom it needs no one; but, anyhow, it was a duty of the government that it recognise its own duties at least in the matter of the Dar al-Ulum. Whatever aid his Majesty has sanctioned for the Dar al-Ulum is not commensurate with the dignity of the Dar al-Ulum but you are also aware of the importance of the responsibilities Afghanistan has had in the present circumstances of the world".<sup>1</sup>

On the realisation of the royal gift an impressive function was held in the Dar al-Ulum in which the vice-chancellor reviewed in very eloquent terms the hospitality of the Afghan government, audience in the royal court, cordial meetings with the prime-minister and other ministers of state, the condition of academic centres, educational and industrial establishments, literary societies, Jami'at al-Ulama, Kabul University and different colleges of sciences and languages, and the national and religious feelings of the Afghan nation.

Various institutions, societies, madrasahs and respectable personalities of India took enthusiastic part in thanking the King of Afghanistan for this patronage of learning. The newspapers, by and large, published this news prominently in their columns and great joy and elation was expressed in the whole country over this renewal and strengthening of this sincere relation.

### **DAR AL-TAFSIR**

It has been stated in the foregone that like the course of Hadith the course of Tafsir had also been started in A.H. 1350, but at that time there was no separate class-room for it. In A.H. 1358 a square hall of 30 by 30 was built upon the upper storey of the Dar al-Hadith and was named Dar al-Tafsir. Above this hall has been constructed a stately dome which, by reason of its loftiness and grandeur, looks as if a majestic crown has been put on the head of the Dar al-Ulum. This building of the Dar al-Hadith-cum-Dar al-Tafsir is, on the whole, so magnificent that the onlooker cannot but be struck with astonishment.

### **A.H. 1359 : THE CONSTRUCTION OF THE BAB AL-ZAHIR**

Since the special road linking the Dar al-Ulum with the railway station had already been built and the dome on the Dar al-Tafsir had also been completed, the Majlis-e Shura, as regards the use of the Afghan donation, decided that as the construction of the main gate of the students' hostel, opposite the Dar al-Hadith, had become necessary, it

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<sup>1</sup> For details, vide **Safar-nama-e Afghanistan** by Qari M. Tayyib.

should be spent on constructing the main gate which should be named Bab al-Zahir after the name of the King of Afghanistan so as to establish a lasting memorial to the sincere relations between Afghanistan and the Dar al-Ulum. Nawab Sadaryar Jung Maulana Habib al-Rahman Khan Shirwani was selected for laying down the foundation-stone of the proposed gate. To invite him for this ceremony the vice-chancellor himself, at the suggestion of Maulana Madani, went to Habibganj (Dist. Aligarh). Maulana Shirwani, as per his promise, reached Deoband on the scheduled date and laid the foundation-stone with his auspicious hands amidst a very large gathering of teachers, students and common Muslims.

The Bab al-Zahir in the Dar al-Ulum is a grand and magnificent 3-storeyed building, consisting of several rooms and lecture-rooms in which the teachers of the department of calligraphy train the students in the art of writing a good hand.

#### **THE COMPILATION OF A USEFUL EDUCATIONAL SCHEME**

The respectable vice-chancellor, at the wish and invitation of the ruler of the Qalat state, went to Qalat. The purpose of the Khan of Qalat was that, for the education and training of the adolescent students of the state, a new curriculum be structured in which modern sciences and social necessities too be given due weight along with the religious sciences; moreover, ways and means to remove the wide gulf of hatred produced between the two educated groups in the community due to the distance created by the discordance of religious and profane education be adopted, and such a comprehensive syllabus be devised whereby, combining both the systems of education as far as possible, that gulf of "educational dualism" be removed, so that, by the gathering of both the old and modern educational tendencies at one point of union, an effort be made to create the unity of knowledge and thought in the community.

To prepare such an educational scheme the honourable vice-chancellor had taken Maulana Shams al-Haq Afghani from the Dar al-Ulum along with him. After reaching Qalat a very comprehensive and useful syllabus was compiled in consultation with the old and modern educational experts and was presented to the state. In accordance with the desire of the Khan of Qalat, Maulana Shams al-Haq Afghani, Maulana Hamid al-Ansari Ghazi and some other experts from the Dar al-Ulum were sent to Qalat to put this syllabus into practice. But this caused a loss to the Dar al-Ulum in the sense that the former was entrusted with the portfolio of minister of education and the latter was made director of publicity and both of them had to remain in Qalat. However, while

this scheme was still in the early stages of implementation, World War II broke out and the British government, for expediencies of defence, took over the state administration under its own control. It is a pity that, through this extremely useful scheme, the means suggested for creating oneness and unity through the blending and fusion of old and new tendencies could not come into force.

### **RELATION BETWEEN THE DAR AL-ULUM AND THE MUSLIM UNIVERSITY, ALIGARH**

The Dar al-Ulum, Deoband, and the Muslim University, Aligarh, are the biggest educational institutions of the Muslims in India that came into being one after another after the revolution of 1857. While the Dar al-Ulum took care of and supported the Muslims' religion through the imparting of religious sciences, the Muslim University, Aligarh, saved the Muslims from temporal ruination by means of providing facilities for education in the contemporary and economic sciences. In spite of the fact that both had been founded for the Muslims and have kept functioning for them only, there was no link inter se. During the Khilafat Movement when the Shaikh al-Hind went to the M.U.A. for laying the foundation of the Jamia-e Millia, he had delivered that momentous presidential address which is considered the address of the foundation of the said Jamia, but later on the same period of unconcern had returned.

On behalf of the society of the university, "Islami Tarikh wa Tamaddun" ("Islamic History & Civilization"), Mr. Mahamid al-Ansari invited the great ones of the Dar al-Ulum on the occasion of "the Islamic Week" during the previous years. This series started with the vice-chancellor. Qari Sahib delivered a momentous scholarly and philosophical lecture on "Islam & Science", which, according to Dr. Amir Hasan, chairman of the said society, became very popular in the circle of the teachers and students of the Muslim University.<sup>1</sup>

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<sup>1</sup> In this pithy lecture, Qari Sahib has satisfactorily, commented in a scholarly style, on Science and the reality of Islam, relation between Science and Islam and the exigencies of the latter. After defining the theme of Science and the limits of discussion, he has made an analytical review of the Four Elements, their contradictory properties, the difference, between their various peculiarities and effects and their causes. Along with defining the origin of energy and the criterion of difference, he, in the light of an authentic "athar" (prophetic tradition of a particular kind), has discussed in an interesting manner human energy and capacity and its sway and domination over material powers. After making it clear that the spring of human powers is the soul, he has argued in a very subtle manner about spiritualism, theology, the Being of Allah and His Attributes. At the same time he has shown in a philosophical style as to what the criterion of the consummation of human powers is. What are the principles

Another lecture during the current year was delivered on "The Ingredients of Islamic Culture and Civilization". It was also very much appreciated. The former lecture has been published in book form by the said society.

As a result of these lectures the academic underestimation and mistrust prevailing in the university regarding the ulema was removed. From that time onwards the relations between the Dar al-Ulum and the M.U.A. have been on the increase from day to day and the distance that existed inter se these two great academic institutions has now, thank Allah, been much reduced.

#### **A.H. 1360 : COMPLETION OF THE HOSTEL.**

A.H. 1360 (A.D. 1941) is that period in which the world was embroiled in a dreadful and devastating war. The general economic conditions in the country were becoming very precarious and complex, but Allah's Favour and Bounty were busy in pushing the Dar al-Ulum forward. In the holy month of Ramazan, as stated in the foregone, the vice-chancellor went to Madras. A few months prior to this journey a delegation of the merchants of Madras, headed by Haji Isma'il Mareet, had reached Deoband and had already inspected the Dar al-Ulum thoroughly. Impressed by its administrative efficiency, the sincerity of the teachers and functionaries, the students' engrossment in studies, and the needs and pure religious atmosphere of the Dar al-Ulum, this delegation was inclined to extend help to it. A powerful motivation for this journey in fact came from this inspection of these gentlemen and the vice-chancellor, accompanied by his deputy, Maulana Mubarak Ali, went to Madras. Besides the widening of the circle of influence of the innumerable believers and well-wishers of the Dar al-Ulum, the people of Madras presented a purse of Rs. 47,000/-, including an amount of Rs. 20,000/- from Haji Isma'il alone, for completing the construction of the hostel-rooms.

The vice-chancellor returned from Madras via Calcutta, where also he stayed for some days. This journey, too, thank Allah, proved very remunerative, bringing in a sum of Rs. 24,000/-, which included Rs. 20,000/- donated by Haji Muhammad Deen, hide merchant of Calcutta, alone.

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of the merits of self and the manifestations of spiritual morals and attributes? What are the contradistinctions between spiritual and materials morals? What is the relation between Islam and material wisdom? What are the harms of pure materialism ? To which reality does Islam invite and how is man removed from spiritual and divine realities by making sheer materialism his only ideal? How the manner of expression punctuated with apt illustrations, has made these abstruse discussions commonplace and interesting has to be seen to be believed. (S.M. Rizvi).

May Allah Most High reward all these gentlemen and bestow upon those or them who have gone to glory high ranks in the highest Paradise! By their attention and favour the hostel which was lying incomplete for years and was causing much inconvenience to the students due to lack of accommodation was at last completed. Due to the completion of the hostel the compound of the Dar al-Ulum which was absolutely unsafe till then became safe. May Allah reward them all here and in the Hereafter!

#### **“DAR AL-ULUM” JOURNAL**

The monthly entitled “**Al-Qasim**” that had been started 32 years ago (A.H. 1328) under the auspices and supervision of the Dar al-Ulum for the correction and cultivation of the religious beliefs and practices of the Muslim masses went on rendering useful services to Islam and the Muslims very successfully. The memory of the research and high class academic articles from the pen of the ulema of Deoband which the **Al-Qasim** published and the untypically clear and simple style in which an excellent stock of authentic religious information it offered to the Muslims, is still fresh in the minds of the educated. After being current for a long period of eleven years the publication of **Al-Qasim** had been stopped. Thereafter, till now, circumstances were continuously such that no journal could be published by the Dar al-Ulum, although, during a period of 20 years the sincere ones and those having an attachment to the Dar al-Ulum had been ceaselessly insisting upon the issue of a monthly journal. Moreover, the elders of the Dar al-Ulum themselves were feeling this important need but were not in a position to take practical steps in this regard. At last, in Jamadi al-Awwal, A.H. 1360, a monthly journal entitled “Dar al-Ulum” was started with the following objectives :-

- (1) To keep the helpers and adherents in touch with the circumstances and chronicles of the Dar al-Ulum.
- (2) To create the correct religious mentality among the Muslims by presenting the teachings of Islam in an easy and impressive manner.
- (3) To present and publish research articles of the ulema of Deoband on academic problems and the stand of the Dar al-Ulum on the contemporary events.
- (4) To defend soberly against the attacks of the adversaries of Islam.

#### **A.H. 1361 : MAULANA MADANI'S ARREST**

On the night between 9th and 10th Jamadi al-ukhra, A.H. 1361,

Maulana Sayyid Husain Ahmed Madani, dean, Dar al-Ulum, Deoband, started from Deoband to preside over the Hindu-Muslim Unity Conference at Jhang (West Punjab). Near Saharanpur, at the Patri railway station, a police inspector presented to him the warrant of arrest, got him down from the train at Saharanpur station and sent him to Saharanpur jail. Next day he was taken to the jail at Moradabad. The cause of this arrest was a political speech which Maulana Madani had delivered in the conference of the Jami'at al-Ulama, Dist. Moradabad, Bachhraon. (Here a joke is worth hearing. This function had been presided over by Maulana Muhammad Tayyib. When he went to the Moradabad jail to see Maulana Madani, the latter said to the jailer: "This president of that objectionable function is strutting along fearlessly and you have thrown this old man behind the bars"! Maulana Tayyib rejoined: "Sir, Just now I am also with you in the jail").

The news of Maulana Madani's arrest reached the Dar al-Ulum on the morning of the 10th instant. No sooner did they hear this news than a wave of intense excitement, anxiety, grief and indignation swept all over the teachers, students, authorities and functionaries. As a token of protest all the markets in the town were closed. A meeting of protest was held under the chairmanship of the respectable vice-chancellor in which he said: "If the government wants to challenge the Dar al-Ulum and the group of the Dar al-Ulum by arresting Maulana Madani, I am ready to accept this challenge on behalf of the whole group".

It will certainly be unjust not to acknowledge here the patience and aplomb of the students' community on this occasion. During the term of Maulana Madani's captivity, protest-processions were taken out several times, and demonstrations and functions were held but in spite of the fact that excitement among the young students' community was very intense and feelings against the government were running very high, on every occasion, along with solemn zeal and peaceful demonstration, scholarly dignity used to be always in the fore. Though on such provocative occasions this peculiarity usually does not remain intact, the students of the Dar al-Ulum proved by their behaviour and discipline that notwithstanding their youth and callowness how cautious and self-possessed they could be in the expression of their feelings that even on a severe occasion they would not let the skirt of scholarly dignity and solemnity slip off their fingers.

On 10th Rajab, A.H. 1361, the judgment in Maulana Madani's case was read out in the Moradabad jail. The court had sentenced him to imprisonment for 18 months and to pay a fine of rupees five hundred,

and in default of which a further term of six months in the jail, and had decided to assign him A Class.

### **POSTPONEMENT OF THE ANNUAL EXAMINATIONS & THE GENERAL VACATION**

The event of Maulana Madani's arrest had taken place in June, 1942. Shortly afterwards, in August, 1942, with the arrest of the Congress High Command, the Indian National Congress was declared illegal throughout the country, which produced anxiety and restlessness everywhere in India. The leaders had been arrested and the rank and file, almost everywhere, had resorted to violence. Government institutions and the railway lines were generally the main target of their attacks and sabotage. This was the month of Sha'ban in which the annual examinations are usually held in the Dar al-Ulum, after which starts the vacation. Due to the anxiety-filled conditions prevailing in the country there was apprehension that the students might be deprived of the opportunity of reaching their homes in the vacation and hence the proposal for postponing the examination was under serious consideration in the vice-chancellor's office. Meanwhile the students themselves unanimously made a plea that in view of the existing confusion in the country if they stayed to take the examination it was feared that they would not be able to reach their native-places for the railway lines being in jeopardy could create severe problems of transport. Secondly, they also wanted to respond to the call and need of the time and take part in it, and hence they were seeking permission to go home as soon as possible. Accordingly, in view of the tumultuous conditions of the time, the students' request was granted with the decision that it would be incumbent upon them to take the examinations by 25th Zil-hijja, and the examinations were postponed and a general vacation was declared in the Dar al-Ulum.

### **ARRIVAL OF THE CHINESE REPRESENTATIVE, OSMAN WOO**

The Chinese Islamic National Salvation Federation had sent one Osman Woo as its representative to India to study the conditions of the Muslim institutions. In connection with this tour he came to the Dar al-Ulum on 25th Sha'ban, studied its administration, method of education, etc. very minutely. He was, on the whole, very much pleased to see the Dar al-Ulum and expressed his view in the following words:-

"This is an honour for me that I got an opportunity to see the Dar al-Ulum. Maulana Muhammad Tayyib Sahib took me round the Dar al-Ulum for which I am grateful to him. This institution is a purely religious

institution which can be called the “Al-Azhar” of the east. It is the duty of every Muslim in and outside India to look after this eastern Al-Azhar and to strive to help it so that Islamic Culture may continue in the east in a better condition”.

#### **A.H. 1362 : THE EFFECTS OF THE CONDITION OF THE COUNTRY ON THE DAR AL-ULUM**

Compared to the strength of students in the past years, their number in A.H. 1362 was very small. The effects of the movement of August, 1942<sup>1</sup> were found, more or less, everywhere in the country. Travelling had become risky due to the railway lines exposed to hazard. Severe disorder had spread particularly in Bihar and Bengal. Dearthness had exceeded limits, political unrest and insurrection was common. Bengal was breathing its last due to a severe famine and starvation and hence it had become difficult for the students of Bengal and other far off places to even step out of their homes. As such, the students from Bengal who were usually always numerous in the Dar al-Ulum, were very few in number this year.

On the one hand this tumult was ragingly rampant in the country and on the other, due to dissimilitude of their political cults, a serious confusion of misunderstanding and opposition cropped up among the managing authorities of the Dar al-Ulum, which at last ended in the resignation and separation of the chancellor and five teachers. Details of this conflict will follow shortly. With the resigning party sixty students also left the Dar al-Ulum. But, thank Allah, due to the immediate filling up of the vacancies of the teachers no unusual or conspicuous difference arose in the management of the affairs.

#### **ALLAMA USMANI'S SEPARATION**

In A.H. 1354, when Maulana Shabbir Ahmed Usmani was appointed chancellor, the powers of the vice-chancellor too, in connection with the safeguarding of the tack of the Dar al-Ulum, had been transferred to the chancellor, but in practice the administration of the Dar al-Ulum was in the hands of the vice-chancellor only. Since the chancellor Maulana Shabbir Ahmed Usmani used to stay very little in Deoband—the major part of the year he spent at Dabhel (Dist. Surat), where he had been appointed dean — every kind of responsibility and accountability devolved only on the vice-chancellor. And the experience of the long past had proved that since it was the vice-chancellor who was practically running

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<sup>1</sup> “Quit India Movement” launched by Ghandiji. (Translator).

the institution single-handed, the powers should vest in him alone. These questions had become the subject of controversy because, being accountable to the Majlis-e Shura and the Executive Committee for accomplishing the affairs of the different departments and offices, he was facing practical difficulties in the discharge of his functions. Constitutionally, totally all the functional and administrative responsibilities appertained to the vice-chancellor. Hence, in A.H. 1361, the Majlis, in view of the natural exigencies of the contemporary conditions, transferred all the powers to the vice-chancellor. According to this proposal the position of the chancellor came to be that of a constitutional supervisor and his connection with the administrative affairs came to an end. At that time, in view of the general circumstances of the country, a large number of students, teachers and functionaries of the Dar al-Ulum used to consider it necessary and an important demand of the time to join politics and make practical efforts, while Allamah Usmani, due to the educational nature of the Dar al-Ulum and certain other reasons used to consider the practical efforts of its adherents harmful. His opinion was that as a group the Dar al-Ulum should keep off practical politics. This contest at last developed into a chasm of non-co-operation between the two parties.

On such occasions the procedure usually current in constitutional institutions is that when the highest authority meets difficulties and failure in enforcing any policy, he tenders his resignation and steps aside so that due to non-co-operation the harmful effects of dyarchy may not come to the fore. So, Allamah Usmani, on this occasion, gave proof of the same prudent foresight: he resigned and drew aside. Along with him, Maulana Muhammad Ibrahim, Maulana Mufti Muhammad Shaf'ee, Maulana Zahoor Ahmed and two other teachers from the magistral staff and nearly sixty students cherishing the same views resigned and left the Dar al-Ulum. However, after some time, through the vice-chancellor's effort, Maulana Muhammad Ibrahim and Maulana Zahoor Ahmed came back to the Dar al-Ulum.

#### **A.H. 1363 : MAULANA MADANI'S RELEASE**

The year 1363/1942 was a very tumultuous year in the politics of India; all the great and small leaders had been thrown into imprisonment. It has already been stated above that Maulana Madani had been arrested during the first ten days of Jamadi al-ukhra, A.H. 1361, while travelling between Deoband and Saharanpur. Now, in the holy month of Ramazan, A.H. 1363, he was released from jail unconditionally. He came to Deoband on 14th Ramazan al-Mubarak. Thousands of his devotees had gathered at the railway-station. The concourse was so large

that such a scene had not been witnessed for a long time. After the Taraviah prayer a grand welcome-function was held in the Jama Masjid. After the congratulatory panegyrics — an important one amongst which the vice-chancellor himself had composed in Persian and read out —, Maulana Madani, narrating the tyrannies of the English, said: “The independence of India and the Islamic countries alone can satisfy our hearts; as long as it is not achieved, our duty will remain and the struggle for independence will continue”.

#### **A.H. 1364 : THE STARTING OF A DEPARTMENT OF CALLIGRAPHY**

The relation that writing has with reading needs no explanation. Writing and calligraphy are deeply connected with knowledge and it is hence that writing has been interpreted as “half of the knowledge”. Good handwriting had not been given its due place in the Arabic mad-rasahs till now. In the Dar al-Ulum, however, this much regard was surely paid to the goodness of handwriting that the students who wrote a good hand were given distinctive marks; nevertheless there was no particular arrangement for the improvement and correctness of handwriting which depended merely on the students’ individual taste. By and large the students’ handwriting used to be very clumsy. So this year, to remove this crudeness, a department for good handwriting was opened and the correctness of script and beauty of hand were made necessary for the students.

Both the Naskh and Nasta’liq scripts are practised in this department. Besides writing a beautiful hand, the students who wish to acquire training in calligraphy as an art are exercised technically. Thus besides improving hand, this department is also a good and respectable means of earning livelihood for the students of the Dar al-Ulum.

#### **A.H. 1365: THE ESTABLISHMENT OF A CRAFT HOUSE**

It is evident that except teaching, preaching and religious leadership, other means of earning living in the present times are not open to the graduates of the Dar al-Ulum. Being seized of the matter, it was considered necessary that means of livelihood for the future should be provided for the students so that, after leaving the Dar al-Ulum, they may live independently with peace of mind and composure. In opening the department of calligraphy also, this was one of the objectives in view. May Allah Most High bestow good recompense upon Maulana Abd al-Ghafoor Bukhari, who was then the Imam of the mosque of the Dar al-

Ulum and later on emigrated to Madina and died there, that the above-named department came into being through his sincere help and effort, beginning first with the department of book-binding. He was a native of Bukhara and owned a workshop of book-binding on a pretty good scale at Bombay. He was himself well-skilled in this work. During his stay in Bombay he cultivated an eagerness for acquiring religious sciences and selected the Dar al-Ulum for the achievement of his object. He endowed the machine for book-binding, tools and other requisite accessories of this work that he owned to the Dar al-Ulum. As such, with this equipment endowed by him, the House of Crafts was inaugurated in Rajab, A.H. 1365, beginning with the department of book-binding. His good self did not rest content with this (endowment) only but, offering his own services gratis to the House of Crafts, he trained and prepared such men who could teach book-binding to the students.

Thereafter, other crafts too have continued to be added to this House of Crafts (Dar al-Sana'ey).

#### **A.H. 1366: HELP TO THE RIOT-STRICKEN MUSLIMS OF BIHAR AND GADH-MUKTESHAR**

The sun had as yet not risen on the firmament of independence in India when the fire of riots shot up in Bihar and Gadh-Mukteshar (Dist. Meerut). The majority community had raised Cain for the minority. Those who had escaped these riots alive were so panicky that they were not prepared to return to their homes. There is no doubt about it that Gandhiji's services in this connection can never be effaced from the pages of history. His tour in the riot-torn areas of Bihar worked as an antidote. Nevertheless it was necessary that the Muslims themselves, appeasing and encouraging such victimised Muslims and preaching and inculcating patience and perseverance to them should make endeavours morally to close such gaps for the future. So delegations were sent out from the Dar al-Ulum with this purpose and the results proved to be quite satisfactory. Many Muslims who had determined to leave their native places stayed on and those who had already quitted returned when the conditions became normal.

Almost the same situation was encountered in Gadh-Mukteshar. Reaching there, the delegation of the Dar al-Ulum, with the help of the government, worked assiduously, ardently and diligently in cleansing the mosques and houses, re-arranging and repairing, burying the martyrs and restoring peace and security; and dispelling the Muslims' fear and despair, prepared them to re-settle in their homes.

### THE ISSUING OF PROVIDENT FUND

The salaries of the magistral and clerical staffs of the Dar al-Ulum have always been less in proportion to their services, the inevitable consequence of which is that these salaries can hardly suffice for their and their families' creature comforts. There is, therefore, no possibility of laying aside anything for a rainy day. But human needs are not subject to selflessness and sacrifice. Hence whenever any fortuity befell them, they had to suffer great hardships and distress. Similarly, those retired due to old age or any other reasons, did not have even an ordinary financial support to fall back upon. This writer has seen with his own eyes several such woeful incidents that when one died in harness due to old age, his heirs would not have even so much as to be able to arrange for his obsequies; or if an employee had the misfortune of being involved in a chronic disease, he could not get reasonable medical treatment for want of funds. Due to consecutive experiences and the plea of the employees themselves and in view of the unavoidable human conditions and necessities, the system of provident fund was started in the Dar al-Ulum to provide easy monetary help in times of urgent need or at the time of superannuation. This time the Majlis-e Shura gave proof of its sympathetic attention to the employees' appeal.

Now six naya paise per rupee is deducted from the salary of each permanent employee as his own contribution to the P.F. and an equal amount is contributed by the Dar al-Ulum, and this accumulated amount of P.F. is handed over to him at the time of his retirement; moreover, there is also provision of giving two-third of the P.F. as loan in times of need which is deducted at the rate of 5% from the salary every month.

### 15th AUGUST, 1947 - INDIA WINS FREEDOM

The reality cannot be denied that in the struggle for the independence of India no other group can be called a rival to the proud position held by the ulema. After the tumultuous revolution of 1857 this was the only party which kept the concept of independence alive in the country. Their continuous effort and struggle at last infused the spirit of liberty in the whole nation. Hazrat Nanautavi was the greatest propagator of this concept and the outstanding preacher of this movement. It is indeed a pity that the writers of the history of this war of independence have not done justice to him for the enthusiasm with which he nurtured this concept.

On this occasion of India's winning freedom the extent of joy which

the group oriented and prepared for this goal by Hazrat Nanautavi must have experienced can be estimated from the speech which the respected vice-chancellor had delivered on the night of 15th August, on the eve of the festival of freedom, before a large gathering of the students and the townspeople. As some light is thrown in this speech on the history of the ulema's role, it will be apt to reproduce this speech verbatim. He said :—

“Elders of the nation, respectable ulema and dear students of the Dar al-Ulum! The auspicious day of today will be always memorable in the history of India. A glorious and mighty empire regarding which it was admitted on all hands that the sun never set on it any time and about which an overweening and supercilious representative of this empire, namely, Gladstone himself had boasted vaingloriously in the parliament that his empire then was so powerful that even if the sky wished to fall down upon it they would stop it on the points of their bayonets and it would not be able to cause any harm to the empire. The same empire, not due to the falling of the sky but merely due to the stirring up of a few particles from the earth is winding up so easily that history cannot offer a single example thereof! On this great revolution we offer congratulations to the whole country; to the whole country in general and to the old and the young in particular whose efforts and sacrifices have brought forth this sweet fruit for India.

“It would be ungrateful on our part if on this occasion we do not recollect the efforts of those elders of the community who in fact laid the foundation-stone of this independence, and laid it at a time when the heart and mind of this country was simply devoid of the concept of liberty. It was the crusading party of Hazrat Shah Wali Allah's intrepid disciples which was marching in the path of this struggle for the past two hundred years not only with pen and ink but also with sword and blood. After 1857 when the English power completely dominated over the whole country, this was the lone party which kept the concept of liberty alive and at last made everyone in the country infatuated with it. According to Maulana Rasheed Ahmed Gangohi, in 1857 the greatest repository of this concept and the greatest trustee of this fervour was Maulana Muhammad Qasim. He took up sword under the leadership of his Shaikh (spiritual preceptor), Haji Imdad Allah and stepped in the path of liberty with the intention of laying down his life, but because of the difficulties of the path the chain of victory stopped at the Shamli Tehsil and could not reach Delhi and the country was deprived of independence. However, this party did not become unmindful of this idea. When Hazrat Maulana Muhammad Qasim left this world, his proper and true successor, Shaikh al-Hind

Maulana Mahmud Hasan, the legitimate heir to his knowledge and views, continued the movement for freedom with his whole party.

According to a statement of Jamal Pasha, the Turkish governor of Madina, what miracle was hidden in the handful of Shaikh al-Hind's bones and his short jubbah that it took the whole Islamic world into its fold ! Anyhow, the passion of these august men against the English paramountcy was neither for rank and position nor for the ministerial chairs nor for the power of any single party, but it was only for this that the oppressed country be taken out from the grasp of an oppressive nation and be entrusted, by way of rendering the due to the rightful person, to one whose trust it was, so that the word of truth be elevated.

"The greatest leisure-time activity of these august men was always the same talk and anxiety as to how the yoke of the English should be thrown away from the shoulders; regarding this alone were their forecasts and spiritual revelations and about the same was their common orderliness and arrangement. One day all these elders were present in the Chhatta Mosque. In view of the English people's domination and uncommon might, Haji Sayyid Muhammad Abid said: 'The English have set their claws very deep (i.e., have stabilised their position very firmly). Let us see how will they be disrooted'? At this Maulana Muhammad Yaqub who was the first Shaikh al-Hadith of the Dar al-Ulum, Deoband, observed : Haji Sahib! What are you thinking? That time is not far off when India will be turned like a row-mat. There will be no war; on the contrary, in a state of peace and tranquillity, this country will be turned like a row-mat. At night we will sleep under their rule and will rise up in the morning in another reign'.

"I do not run down the daring and the valiant people of today but I also cannot back down from the conviction and claim under any circumstances that all the efforts of independence today are a building the foundation of which had been laid down by these august men and therefore I can say loudly that this struggle for the independence of India had been initiated by Muslims only and they alone nurtured it. Shah Abd al-Aziz issued a fetwa against the English and declared India to be a Dar al-Harab (Territory of War). Haji Imdad Allah and Maulana Muhammad Qasim Nanautavi used this fetwa; they drank this recipe of cure in a particular manner and made others also drink it. The Shaikh al-Hind preserved the same recipe in the form of a compound electuary and made it usable for everyone. Accordingly its use become common. In the Khilafat Movement also though the recipe was bitter, it was used by all, and, at all events, when it began to be used commonly, the passion for

freedom passed over from the Muslims to the other compatriots and they also became active, and through the indetangible joint efforts of the Hindus and the Muslims and their sacrifices their sweet fruit is before us in the form of the independence of the country at which we extend congratulations to each other and pray for these august men who sowed the seed and the tree became so stalwart that all of us are eating its fruit today.”

“The independence of India is the independence of the entire Islamic world and hence gamut of our congratulations is also much wider. Both the states of India and Pakistan deserve our congratulations: we congratulate Pakistan as Muslims and India as our native land. I also cannot refrain from expressing this thought that now the Muslims have remained as an ordinary minority in India and in today’s independence while they have an occasion to be extremely glad that the 200-year old paramountcy of the English has come to an end for which they were so restless, there is also an occasion to be anxious as to what would be the form of their collective life in this country? For this they should take steps from now. In the light of the holy Shari’ah there is only one way that they select from amongst themselves an imam (leader) and a religious chief (amir) for establishing their religio-legal organisation; that instead of remaining scattered the Muslim groups and sects in India unite and become one, one at the Kalima of Islam, and decide to pass their religio-legal life under one chief. In this one sentence alone is hidden the prolix interpretation of their collective life. The thing of foremost priority for them is to forget the past events; let us give up the system of recrimination and sarcasm and stop thinking of laying the blame at the door of each other. On the contrary, keeping the future alone in view, let us ponder over it that to be united what can be the plans for fraternity and equality that we can put into practice today? In my opinion the chances of our being united are brighter now than ever. The parties on whom rest the bases of disputes have been turned up side down by this revolution; the fact is that they too have changed with the changing of India. Hence, now, instead of sowing the seeds of dissension by founding new parties, it is apposite, rather necessary, that we lay the foundation-stone of a single party and solve all those problems that have cropped up in the new India”.<sup>1</sup>

On this eve the following declaration was made on behalf of the Dar al-Ulum :—

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<sup>1</sup> “Dar al-Ulum” journal, Zi-qada, A.H. (October, 1947).

"The Dar al-Ulum, Deoband, is a religious institution of the Muslims and a glorious academy, which has always protected its education and educational activities in the midst of the tumults of national politics and it has never let disharmony arise in its educational affairs by any fortuitous movement; nevertheless it never practised alienation from its nation and national movements to the extent of opposing the British domination and paramountcy; it rather took suitable part in a responsible manner in all the national matters.

"The event of the independence of India as our native land and the first step of its emancipation from the supremacy and dominance of British imperialism is not such a thing that the Dar al-Ulum can remain aloof from it. The Dar al-Ulum is not only elated over the freedom of the native-land but is also taking it as a good augury for the real liberty in future and is anticipating it as a prelude to many future joys.

"It has decided to express jubilation on the eve of this incipient freedom of India and in the full expectation of its utmost liberty, that 15th August should be celebrated as a general holiday. As such, the Dar al-Ulum, through this holiday, shares the general exultation of the country.

"India is receiving the first instalment of freedom after a slavery of two hundred years. We congratulate all those friends who have given sacrifices for the independence of the country, for Allah Most High, having accepted all their efforts, bestowed the wealth of freedom on all of us. We hope that these intrepid crusaders of the country will continue their efforts as long as India does not win complete freedom and they may not have attained the chance of elevating freely all their national and religious customs".<sup>1</sup>

#### **PREVENTION OF RENEGATION OF THE MUSLIMS OF DEHRADUN**

After riots in the vicinity of Dehradun the mischief of the Muslims' renegeation had been intensified. To prevent this mischief a preacher was sent from the Dar al-Ulum. He made Dehradun his base and toured the villages. The Muslims of that area received strength from the timely arrival of the preacher. He gave a good proof of his assiduousness in re-settling the Muslims. By his effort and persuasion many apostates returned to the fold of Islam. The village Muslims, being infused with courage, perseverance and self-reliance, regained the gusto for facing riots and the people who, due to fear and despair, had deserted their native places returned to their homes.

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<sup>1</sup> "Dar al-Ulum", Deoband, journal, dated Shawwal, A.H. 1366 (Sept. 1947).

### **A. H. 1363 : SELECTION OF THE ULEMA OF DEOBAND FOR THE MUSLIM UNIVERSITY COURT**

The remoteness between Deoband and Aligarh which had been continuing for a long time had lessened considerably due to the lectures Maulana Muhammad Tayyib had delivered in the university in A.H. 1359. As a result thereof, the authorities of the Muslim University thought of co-opting the ulema of Deoband for the Muslim University Court, and Maulana Hifz al-Rahman, Maulana Mahfuz al-Rahman and Maulana Qari Muhammad Tayyib were nominated as members of the Court, and thus ways of co-operation between these two great and outstanding academic institutions were opened.

### **SEARCH OF THE DAR AL-ULUM AND CONFISCATION OF THE RELIGIOUS INSTRUCTIONS REGARDING ID AL-ADHA**

The year before an insulting event had occurred with the Dar al-Ulum due to the interference of the district authorities on the occasion of Id al-Adha. This year again, a few days before Id al-Adha, on 5th Zil-hijja to be exact, the regrettable incident of search of the Dar al-Ulum took place. A local police officer, accompanied with a posse of 30 to 35 armed constables arrived at the gate of the Dar al-Ulum and without seeking permission of any member of the management or making use of those moral exigencies which are considered necessary on such occasions, he entered the vice-chancellor's office, made a search and confiscated those printed commandments and propositions (masa'il) of Id al-Adha containing the instructions regarding sacrifice.

The instructions concerning sacrifice along with an appeal for donations were being published for years and ere this none had objected to this practice. This year, however, that portion of the contents of the poster which contained a mention of the word 'cow' among the details of sacrificial animals was particularly exceptionable in the eyes of the said police officer. According to him the meaning of the mention of the word cow was that the Dar al-Ulum had persuaded the Muslims to sacrifice it in contravention of the government orders to the contrary. The officer and his subordinates were pointed out that the cow had been mentioned by way of a proposition (mas'ala) even as there was mention regarding the sacrifice of camel although camels are not sacrificed anywhere in India. Moreover, there was a note that under the prevailing circumstances, the Muslims, in view of the expediencies of the time, should observe the milieu of the country and should abstain from ways which might cause breach of peace. Besides this, the Dar al-Ulum being a central religious

institution in the world of Islam, it was binding upon it to state and issue religio-legal orders which were being sent in large numbers outside India also where there was no restriction on the sacrifice of the cow, and, moreover, in India itself there were many places where cow slaughter was not prohibited. But the police officers were not convinced and they persist in their insistence. So under their insistence and to dispel their imaginary suspicions, an additional declaration was published to the effect that "at places where there is a government ban on cow-slaughter, one should refrain from slaughtering the cow, ox, calf for the sake of the existing circumstances in the country and mutual affection and unity; moreover, there must be full regard for the orders of the government".

Protest-meetings were held at various places against insolent, sacrilegious and humiliating behaviour of the police officers and this malicious attempt was also censured by newspapers.

#### **A.H. 1369 : CO-OPERATION OF THE GOVERNMENT OF INDIA IN THE ADMISSION OF PAKISTANI STUDENTS**

After the partition of the country students from Pakistan had completely ceased to come to Deoband due to the permit system; they particularly had been left no means of prosecuting their studies at the Dar al-Ulum. In view of the world-wide fame of the Dar al-Ulum students were anxious to come there, sending applications after applications, requesting the provision of means which might help them achieve the jewel of their objective (knowledge). This situation was presented before the Government of India. The Ministry of Education, complying with the request, gave permission that students who wished to come to the Dar al-Ulum would be given, on application, a one-year permit<sup>1</sup> which could be extended as per requirement from the state government. But, notwithstanding this permission, this system could not go on for a long time due to official regulations.

#### **INTRODUCTION OF THE DAR AL-ULUM OUTSIDE INDIA THROUGH THE GOVERNMENT OF INDIA**

This year the Foreign Ministry and All-India Radio felt the need, in connection with its broadcasts, of introducing the history of the Dar al-Ulum and its existing conditions to the outside world, particularly to the countries of the Middle East. Accordingly, with this purpose, officials of the Foreign Ministry and the All-India Radio Station came to Deoband

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<sup>1</sup> Passport and visa were not necessary for travel between the two countries then; one could travel on obtaining a permit from one country to the other.

one after another to obtain first-hand information and take photographs of the Dar al-Ulum. Among the latter were included the deputy director of the All-India Radio for the Middle East and organisers of broadcasts to Egypt and Iran. They took photographs of the large buildings of the Dar al-Ulum as well as its different departments and rare manuscripts. It will be quite apt here to reproduce the words in which these gentlemen expressed their impressions after inspecting the Dar al-Ulum :—

The words of Mr. M. A. N., deputy director for the Middle East section, were as under:

“Here simple life and the spirit of high thinking is met with in its true sense. I heard and observed some lectures and also saw in what an ordered and disciplined manner food is distributed to the students. The kitchen was very neat and clean. The accounts of finances are kept very regularly. There is a very big library in the Dar al-Ulum, containing valuable books on different subjects. In fact this institution is a university”.

Mr. Abd al-Fattah Udah, organiser of the Arabic broadcast's, said:

“It is a fact that I found a citadel of Islam and a shelter of faith and the prophetic sunnahs in Deoband. On coming here I came to know what kind of capacity the Dar al-Ulum has had for both the religion and the world and the Hereafter. It is a very valuable legacy the maintaining of which is very necessary for us, and it is also necessary that we make it a pillar and prop for constructing the future”.

Mr. Ali Ameer Muizz, the organiser of the Persian broadcasts, stated: “It is that place where I felt the true grandeur and power of Islam. I observed that the rows of the Muslims in prayer were not empty and every one vied with one another to go forward. Ultimately the day will come when the shadows of the unity and simplicity of Islam and as a result of the Muslims' selflessness and lack of hypocrisy, Islam will spread all over the world.

“Worship to Allah in accordance with the method shown by Islam from which we, in the countries of the Middle East, had been far removed, and worldly good and pelf, and pomp and splendour had dazzled our eyes, we found in this sacred place, and we found it in such a way that we reacquainted ourselves with the glory of Islam”.

### THE AFGHAN AMBASSADOR'S VISIT TO THE DAR AL-ULUM

Even as the academic benefit of the Dar al-Ulum is universal, the circle of its sympathisers is also very vast. You have already seen that besides the Muslims of India the Muslims of other countries also have participated more or less in its construction and progress; particularly Afghanistan, which has always given importance to the religious services of the Dar al-Ulum. Accordingly, in view of the same old connections, the ambassador of Afghanistan, stationed at New Delhi, Sardar Najib Allah Khan, came to the Dar al-Ulum on 7th Rajab in his official capacity and for several hours exchanged views on academic problems with the elders of the Dar al-Ulum. He inspected the different departments and classes of the Dar al-Ulum. He stayed in the upper storey of the Bab al-Zahir, which is a magnificent monument to the patronage of knowledge of King Muhammad Zahir Shah of Afghanistan. In honour of the respectable guest a function was held in the big hall of the Dar al-Hadith. After the greeting-panegyrics, the vice-chancellor, in his speech of welcome, threw ample light on the historical relations between the Dar al-Ulum and Afghanistan and elucidated the international tack (maslak) of the Dar al-Ulum. At the end, His Excellency Sardar Najib Allah Khan, in his reply acknowledging the interest and relation of Afghanistan with the Dar al-Ulum and the latter's greatness, said :-

"The Dar al-Ulum, Deoband, is a public academic institution in the eyes of the Afghan masses, but on the basis of my observation I can say that this is not only an educational institution but is also a centre of Islamic culture. The Dar al-Ulum guarded religion and the Islamic sciences at a time when the Islamic sovereignty in India was no more and I hope that in future too it will remain engaged similarly in the service of arts and sciences. The Afghan masses, ulema and lovers of knowledge not only appreciate its value but are also helpers and well-wishers of the ulema.

"The foundation of Islamic culture rests on truth, love, equality and the discerning of reality, and this Dar al-Ulum is comprised of all those ingredients.

"The history of the Dar al-Ulum bears witness to the fact that it has always produced upright and truthful sons of whom the Dar al-Ulum can be justly proud. The Dar al-Ulum is not the heritage of India alone but is the patrimony for the whole Islamic world. Hence I pray to Allah that He keep the Dar al-Ulum alive with all sorts of progress and make it useful for the world of Islam".

**A.H. 1370 : MAULANA AZAD'S ARRIVAL**

Maulana Abul Kalam Azad, the Education Minister of the Government of India, came to Deoband in the morning of 29th Rabi al-Akhir, A.H. 1370. Before his arrival his telegram reached Maulana Madani to the effect that he would be reaching on 8th January and would dine with Maulana Muhammad Tayyib. He was given a very warm welcome on the day of his arrival.

First of all he came to the Dar al-Ulum and observed such regard for the vice-chancellor's masnad that he sat a little away from the main seat. Conversation went on on educational matters for quite a long time. Thereafter he went round the departments and classes. During this inspection he kept expressing his views in his peculiar style about the importance and function of each and every department. After Zuhr, the function for welcome was held. Congratulatory panegyrics and addresses were presented. The vice-chancellor introduced the Dar al-Ulum in detail. In the last Maulana Azad delivered a very eloquent, aphoristic and enlightening speech in which, after mentioning the peculiarities of the ideal of life at the Dar al-Ulum, its academic importance and greatness and his longstanding relations with it, he, especially addressing the students, inculcated upon them some golden precepts. This latter part of the speech is so important that if the students make it the programme of their lives, there can be wrought a life-giving revolution in the world of knowledge. Maulana Azad said :—

“Dear students! Have you ever mused over this as to what is the purpose of this education that you are acquiring? Is this knowledge the end or the means? There are many such things in the world which are a means and not the real objective; however those things that are the objective cannot be achieved without them. Thus the means too will become the objective. For instance, what is in currency is the coin of gold or silver. This is the only means of earning wealth. But of what earthly use is it in the necessities of life? If one is thirsty, will silver quench one's thirst? In hunger, will gold assuage the hunger? But as long as gold or silver be not there, eatables and drinkables cannot be had. Thus gold and silver also become necessary. The government has issued currency notes. The slip of paper thereof is not worth even one-fourth of a paisa, but the government has printed “One Thousand Rupees” on it. Now this is a means; by means of this paper rupees and ashrafis are acquired. This slip of paper has become the means of realising one thousand rupees. Nowadays the people do not keep ashrafis of gold or silver coins worth one thousand rupees; they prefer to keep rather this

piece of paper. Durability is not necessary in things which are in the order of means, but things included in objectives cannot admit changes. In hunger, food is the objective; means cannot be its substitute.

“You left your homes and kith and kin and came here. Other systems of education are also current in the country; people rush towards them but you closed your eyes against schools and colleges in order to acquire proficiency in the religious sciences. This is indeed a very auspicious intention. But the question is: ‘Is this knowledge that you are acquiring a means or an objective’? If your mind failed to understand this, I should warn you that you are not doing the right work. Other peoples have always considered knowledge to be a means but it is a peculiarity of the Muslims that they always considered knowledge not a means but an end. There are 24 universities in India; there are colleges and hundreds of thousands of schools which have now reached even villages. The education that is imparted in them is considered a means, not an end. Education is acquired in them merely for this that government services may be had and higher posts may be bagged. The man who goes there believes that as long as he has no degree from there he cannot earn his livelihood. But I wish to remind you that the knowledge to acquire which you have knelt down here respectfully, that knowledge is the end and not a means. It is not acquired as a means but it is acquired for the reason that its acquirement is a duty. The Muslims have always acquired knowledge for the sake of knowledge, not as a means; they never acquired knowledge for this that thereby they would earn their living. They adopted something else as the means of livelihood. Those who have heard the stories about the ulema, they know that Imam Abu Hanifa who codified the science of Fiqh, which crores of Muslims follow, was a cloth-merchant. He did not make his vast knowledge the means of earning his living. Ma’ruf Karkhi was a cobbler. To day you are not willing even to hear about this avocation. He used to go out in Karkh,<sup>1</sup> sit down in the bazar, mend the shoes of the passersby and used to eke out his living thereby. Shams al-A’imma’s nephew himself had become Halvai (confectioner); such a great savant had made the selling of sweetmeats the means of his livelihood.

“Similarly, the famous ulema of Islam caused to flow the streams of knowledge but never made the knowledge of religion a means of livelihood. They used to acquire knowledge for the sake of knowledge, not for the gilded, trifles of the world. It was a sin in their eyes to acquire

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<sup>1</sup> Karkh is the name of a locality in Baghdad.

knowledge to earn worldly things. They used to consider it their religious obligation to quench the thirst of the seekers of knowledge with the light of knowledge. It has been a peculiar habit of our ulema that they have taken it as their duty to serve religion and disseminate religious sciences. They did not make their knowledge a marketable commodity. If you understand this reality, then you will have shaped the whole history of your life.

“Allah has bestowed upon you the grace to acquire the religious knowledge; so it is now your duty to convey its call to the ear of every person. After some days, having traversed the stages of education, you will become graduates and will then present yourselves before the world as religious divines. At that time this duty alone should be before you. If you do this, then I assure you that there shall be no higher position of honour under this sky than the knowledge that you are acquiring.

“I pray that Allah Most High bestow upon you all the grace for this; and I hope that, if it please Allah, I will get a chance to participate in such functions again and again” !<sup>1</sup>

#### **THE EFFECT OF THE PARTITION OF THE COUNTRY ON INCOME & THE STRENGTH OF STUDENTS**

The year 1366/1947, i.e., the year of the partition of the country was a very distressing year as regards the income of the Dar al-Ulum. Those areas of undivided India that had now fallen to the lot of Pakistan were the areas of income for the Dar al-Ulum. While there used to come more donations from what was now West Pakistan, large numbers of students used to come from East Pakistan. Then the riots at Delhi, Calcutta and Hyderabad and consequently the emigration of a majority of the commercial Muslim population of those places to Pakistan caused more distress. This period was of great ordeal and adversity for the Dar al-Ulum; but gradually this predicament kept changing. The number of students which had decreased to 1,000 from 1,600 went up to more than 1,200 this year. The income was also increasing steadily though gradually. When conditions became normal, the charitable people from Pakistan helped the Dar al-Ulum very generously. Accordingly, offices were opened by the Dar al-Ulum at central places in Pakistan for the realisation of donations. The greatest help from Pakistan for some years came in the form of grains. 5,000 maunds of wheat which used to suffice for the necessities of the students, teachers and the other staff for a year

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<sup>1</sup> For detail, vide "**Rudad-e Khair-maqdam-e Maulana Azad**", published by Daftar-e Ehtemam, Dar al-Ulum, Deoband. (Sayyid Mahboob Rizvi).

used to come every year at a very ordinary rate from Bhawalpur (Pakistan). This grain from Bhawalpur during this critical period played a very great role in sustaining the Dar al-Ulum; had this help, particularly after the partition of the country, been not available for four years, the Dar al-Ulum would have faced untold difficulties. May Allah Most High bestow good reward and great recompense upon those people whose attention, effort and endeavour proved so helpful to the Dar al-Ulum under such critical circumstances !

#### **A.H. 1371: ACHARYA VINOBA BHAVE'S IMPRESSIONS**

Acharya Vinoba Bhave, in connection with his movement for Bhoomidan, arrived at Deoband on 2nd Rabi al-Awwal, A.H. 1371 (December 2, 1951). Coincidentally, the Majlis-e Shura was holding its meeting on that date. The vice-chancellor and Maulana Hifz al-Rahman went to call upon the Acharyaji at his place of stay. Due to want of time-Acharyaji could not get a chance to pay a visit to the Dar al-Ulum during day. So at about 7-00 p.m. he came and after seeing the Dar al-Ulum he expressed gladness that he got a chance to see this wonderful institution of Asia. He congratulated the students and authorities of the Dar al-Ulum that, keeping the lofty ideal of service to the country and the community before themselves, they rendered glorious services during the period of slavery under the British paramourty.

Delivering a brief speech at the students' request, he said : "This university is the best wealth of our country in which have gathered young men from all over Asia through whom we can fill colour in the map of the unity of Asia. I hope that this university will render much greater and more glorious service in the period of liberty than it did during the period of slavery. We shall be able to convey our message to East Asia through this university. India has always been a repository of love and unity. Many nations came here and were refreshed from the Ganges and the Jamuna of love and unity. India wants to convey this message of itself to the whole of Asia, rather to the whole world. With this message the present knot of the world can be unravelled, and we are sure that this university will prove very helpful in conveying this message".<sup>1</sup>

After going round the Dar al-Ulum, Acharyaji, especially mentioning the role of the Dar al-Ulum in his speech that he delivered in the town, said :—

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<sup>1</sup> "Al-Jami'at" Daily (Delhi), dated Dec. 8, 1951.

"I was very glad on reaching this university. It is an institution that leads to a simple life, less and less necessities of life and a purposeful life; an institution that has enriched thousands and millions of men with the blessings (barakat) of religion. It is a great centre of knowledge; the winds of knowledge that blow from here spread far and wide.

"I was very glad to see that in this age of machines the people of this institution, though aware of the importance of mechanical life, pass very simple life".

At the end he said : "This is the one institution which from its very first day opposed the British imperialism and in the process offered sacrifices on every front earlier than all others".

### **A CRITICAL FINANCIAL PERIOD OF THE DAR AL-ULUM**

The economic adversity that followed as a sequel of the war did not leave any institution unaffected, its effect on the Dar al-Ulum too was inevitable. On the other hand, the big areas of income had gone over to Pakistan after the vivisection of the country. So, a world-wide appeal for donations to this common trust of the Muslims of the world was published and, thank Allah, it brought out the desired result. Pakistan and South Africa particularly took greater part in it, so much so that even Southern Rhodesia which had been never heard of in the helping circle of the Dar al-Ulum joined the ranks of the donors, and, by Allah's grace, the boat of the Dar al-Ulum, perilously swirled in the maelstrom of financial stringency, escaped and sailed forth towards the shore of desire.

### **THE GENEROSITY OF THE MUSLIMS OF THE VICINITY**

Besides this, a new scheme was started in the Dar al-Ulum; i.e., when the Rabi crop was ready for harvesting, the Dar al-Ulum called a representative gathering of the Muslim land-lords (zamindars) and cultivators of the surrounding areas, and they decided unanimously that they would not leave any stone unturned in helping the Dar al-Ulum. The form proposed for this help was that the zamindars and cultivators themselves supply 5,000 maunds of wheat for the yearly needs of the Dar al-Ulum. So this scheme was put into practice and notwithstanding our lack of experience of this type of work and the season of harvesting coinciding exactly with the month of Ramazan, 3,500 maunds of wheat were collected. Though this quantity of the grain was less than the estimated requirement, it supported the Dar al-Ulum a great deal in that critical time of confounding dearness. May Allah bestow good and prosperity in the wealth of the doers of this virtuous act! This practice of collecting grain continues to date and now, besides the districts of Meerut division, the areas of Bijnore and Haryana have also joined it.

### THE VISIT OF AN EGYPTIAN SCHOLAR

The Arab League which is a political organisation of the Arabian countries, besides its political activities, takes interest in academic works also. In this connection the cultural section of the League keeps sending its representatives to various countries for collecting rare and scarce books for its own library so that with the obtaining of rare MSS. from the libraries of the world it may build up a matchless academic stock. As such it sent its representative, Shaikh Muhammad Rashad ibn Abd al-Muttalib to India. The Shaikh came to Deoband, selected half a dozen MSS. and took away their photo-copies.

Shaikh Muhammad Rashad ibn Abd al-Muttalib was not only a young scholar of Arabic and English languages but was also aware of those academic and research requirements which the present-day European culture and scientific methods of investigations have produced among the educated class. His academic tours of many countries had made him a very broadminded person. The impression that he gathered after inspecting the Dar al-Ulum is evident from the words he has put in the inspection Book :-

"There is no doubt about it that one of the things amongst the great causes of its exultation is that I found this huge building erected absolutely in the old style and on strong foundations. There is only one reason for this : The founders' sincerity with Allah Most High and their pious deeds!"

### A.H. 1372 : ADDITION TO THE MEDICAL (TIBBI) DEPARTMENT & ESTABLISHMENT OF DAR AL-SHIFA (CLINIC)

As stated in the foregone, medical education had been started in the Dar al-Ulum within a few years of its establishment. Besides teaching medical books, the physician (hakim) of the Dar al-Ulum used to give medical treatment to its students. The students who fell ill used to get their ailments diagnosed by the physician and the medicines prescribed by him from the pharmacists appointed by the Dar al-Ulum, which used to foot the medical bill. This method was sufficient for ordinary patients but for those involved in serious diseases the establishment of a well-appointed clinic was under consideration for a long time. Accordingly, a Dar al-Shifa (clinic) was started this year and a building was especially constructed for it. In it along with a stock of simple compound and patent medicines, beds, beddings and the requisite paraphernalia for treatment and nursing have also been provided.

As soon as this department was started, Hamdard Dawakhana, Delhi, offered medicines worth one thousand rupees annually for the students. Now the cost of those medicines has gone up to Rs. 3,000 per annum. Other Tibbi pharmacies too, in proportion to their capacity and generosity, have been helping the Dar al-Shifa by donating their preparations, particularly the well-known allopathic pharmaceutical firm of Amin & Isma'il of Calcutta and Hind C. C. Works of Mau Nath Bhanjan (Azamgarh) which regularly send their special and patent medicines.

The staff in the Dar al-Shifa, besides seven hakims, consists of six men who render different services like the distribution of medicines, nursing etc.

#### **SUPPLY OF WATER IN THE NEW HOSTEL**

The spacious courtyard of the new hostel spreads over an area of several acres of land. Four to five hundred students always occupy the rooms of this hostel. Though many boring-taps had been installed in its compound, they proved quite insufficient for such a large strength and for irrigating the orchard of the hostel. So, to remove this scarcity of water, a tubewell was constructed in the compound. Now the students get plenty of potable water for their needs and the orchard is also irrigated regularly.

#### **A.H. 1373-74 : CONGRATULATORY MESSAGE FROM THE KING OF HEJAZ**

A news of that dream of Shah Saud of Hejaz in which the Holy Prophet (Allah's peace and blessings be upon him!) had drawn his attention to the Prophet's Mosque and wherefore a map for expanding it was being prepared by the Saudi government, was being published in the newspapers of the Islamic world. On this occasion congratulations had been sent to Shah Saud by the Dar al-Ulum, saying that "the true dreams in which the Holy Prophet (Allah's peace and blessings be upon him!) has addressed the Jalalat al-Mulk have been published in newspapers whereby our faith in him (the latter) has increased considerably; we wish the Jalalat al-Mulk long life and more divine grace for serving the two holy cities (Harmayn-e Sharifayn)"!

The reply-telegram received from the Jalalat al-Mulk through the ambassador of Hejaz residing in India read as follows :-

"The Jalalat al-Mulk has commanded me that for the sentiments your honour have expressed in your telegram I should convey to your

honour and the staff of the Dar al-Ulum the Jalalat al-Mulk's message of pleasure. The Jalalat al-Mulk prays to Allah Most High to bestow upon him all those things which may be suitable for Islam and the Muslims' weal".<sup>1</sup>

By chance the Jalalat al-Mulk happened to come to India this year, and concentrating his royal attention on the Dar al-Ulum gave it a gift of Rs. 25,000.

#### **ANWAR AL-SADAT'S VISIT TO THE DAR AL-ULUM**

The present president of the Arab Jamhuriyo, Anwar al-Sadat, who was then the general secretary of the Mutamar-e Islami, come to the Dar al-Ulum. He committed to paper his impressions in the following words :-

"The visit to this great and historical educational institution has compelled me that I utter congratulations from the bottom of my heart to my brethren who are running this institution. I pray to Allah Most High that He make this institution a light-house of knowledge and gnosis and bestow upon the Muslims the grace to benefit from it for ever and ever".

#### **INTRODUCTION OF THE DAR AL-ULUM TO EUROPE & AMERICA**

On demand of a research-scholar of the department of Islamic Studies of Canada University, whose topic of research was 'The Muslims' Religious Education in the Present Times', a disquisition on the academic and religious history of the Dar al-Ulum was written and sent to him. It proved a very good means of introduction of the Dar al-Ulum in America and Europe. The disquisition was written at the instance of the vice-chancellor by the present writer.<sup>2</sup>

#### **THE DAR AL-ULUM'S RELATIONS WITH EGYPT**

At the time the general secretary of the Mutamar-e Islami, Anwar al-Sadat, came to the Dar al-Ulum, the vice-chancellor had expressed his desire to him for the cultivation of relations between the Jama-e Azhar and the Dar al-Ulum. This suggestion of the vice-chancellor was warmly welcomed both in the Mutamar-e Islami and the Jama-e Azhar, and great

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<sup>1</sup> Dar al-Ulum, monthly, Jamadi al-Ula, A.H. 1374, p. 4.

<sup>2</sup> Dar al-Ulum, monthly, July, 1955. p. 4.

professors like Shaikh Abd al-Mun'im al-Namr and Shaikh Abd al-Aal al-Aqabawi were sent to the Dar al-Ulum for a period of two years to teach modern Arabic literature and penmanship (Isha). When their term was over, Shaikh Abd al-Wahhab Mahmud came in their place.

From the time this relation has been created with the Jama-e Azhar, a particular zest for speaking and writing in the Arabic language and literature has developed in the Dar al-Ulum and now a separate department under the name "Saff-e Arabi" is maintained in which students acquire proficiency in Arabic speech and lucubration and thus hundreds of students have become proficient in colloquial Arabic and Arabic composition.

#### **EXTENSION TO THE MOSQUE OF THE DAR AL-ULUM**

According to the common custom of our mosques, the fountain of water of the mosque of the Dar al-Ulum was in the middle of the courtyard and it used to be inconvenient to sit around it for making ablution during the rainy season, summer and winter. Moreover, due to the increase in the strength of the students, the courtyard had become narrow. So, in A.H. 1375, the foundation was shifted from the middle to the east, just under the Dar al-Ifta. By this shifting not only the courtyard became spacious but the inconvenience of making ablution in open space during inclement weather was also removed.

At the same time a large reservoir of hot water has also been constructed for the winter season. A pipe connected with it and having several brass taps has been fitted around the fountain. This has made ablution-making very convenient and now a number of people sitting around the fountain can perform ablution simultaneously with warm water.

#### **A RELIGIOUS GATHERING — INTERCOMMUNAL**

This year our Hindu brethren held two important gatherings in the country: one under the name "International Arya Samaj Conference" at Sherkot (Dist. Bijnore) and the other under the name "International Arya-vart Conference" at Rajpura (Dist. Dehradun). In both these conferences the preacher of the Dar al-Ulum, Maulana Saif Allah Hashimi, represented the Dar al-Ulum. In the former he spoke on "The Natural Teachings & Good Morals of Islam". In this conference the chairman of the function, paying a tribute to the Dar al-Ulum, declared :-

“The virtues of Islam are much more than those of other religions and the mission of the Dar al-Ulum proved much higher and loftier than all other missions”.

In the conference held at Dehradun the lauded Maulana spoke on the topic of Allah's Unity, the common divine mission of all the prophets and apostles, Islamic fraternity and fellow-feeling. On this speech a newspaper of Dehradun, Ittehad-e Duniya, commented in the following words :—

“The Hindu Raja, Charit Singh Sahib, said that the best speech was that of Janab Saif Allah Sahib, who came from Deoband and spoke on Islam. This preacher of Islam preached in such a way that no follower of any other religion could say even a whit against what he said and many praised him”.<sup>1</sup>

#### COMPILATION OF THE FATAWA DAR AL-ULUM

Fetwas were being sought from the Dar al-Ulum from its very inception. Incipiently Maulana Muhammad Yaqub Nanautavi was handling this job single-handed. After his demise this work was being taken from different teachers, but when the number of fetwas sought increased inordinately, an independent Dar al-Ifta was instituted for this purpose in A.H. 1310 and Maulana Mufti Aziz al-Rahman was appointed as the first mufti of the Dar al-Ulum. In the beginning there was no system of preserving the copies of the fetwas but from the end of Zi-qa'da, A.H. 1329, the rule of preserving copies begun and hence the copies of the fetwas issued during the first 47 years of the Dar al-Ulum are not extant. The number of fetwas issued during the said Mufti's time, i.e., from Zi-qa'da, A.H. 1329 to A.H. 1346, comes to 37,561. Generally one fetwa-seeker sends not one but several queries. If on an average three queries are supposed to come from each fetwa-seeker, the number of propositions (masa'il) multiplies threefold and runs into approximately one and a quarter lakhs.

The Majlis-e Shura approved the vice-chancellor's motion that the accumulated fetwas be classified according to the juridical order and be published. The compiler and editor of these fetwas, Maulana Zafeer al-Din, while arranging them, has eliminated the repeated fetwas, retaining, however, those which may have some remarkable difference. The learned compiler has taken upon himself the task of giving references from books of Fiqh in such propositions for which references had not been men-

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<sup>1</sup> Rudad, A.H. 1375, p. 16.

tioned in the fetwas; at the same time, besides naming the book and the chapter in the references, the very text of the proposition has also been reproduced. This undertaking has made each and every proposition well-substantiated; and if the reader wishes to refer to the original book, he can do so without much difficulty. The usefulness of the **Fatawa Dar al-Ulum** has much increased due to this undertaking. These fetwas in their original state were datewise, i.e., preserved in the order in which they had been sent by the fetwa-seekers, and had also been answered in the same order. But to compile them into book form they have been arranged in the juridical style proposition-wise, which can be estimated from this that there are 18 chapters in the Book of Prayer, each sub-divided into four sections so that there may be met no difficulty in finding out the required propositions .

The first volume of the **Fatawa Dar al-Ulum** had been published in A.H. 1382. Since then nine volumes have been published so far and many more still remain to go to the press. The popularity of these volumes can be known from the fact that though the series of the Fatawa is still incomplete, the ones that have been published have run into several editions todate.<sup>1</sup> The 9th volume comprises the propositions and orders of the Book of Divorce and runs into nearly 500 pages.

Maulana Abul Kalam Azad, on the occasion of his visit to the Dar al-Ulum in A.H. 1370, had remarked on seeing this stock of the fetwas that "a new Tatar Khaniya can be compiled from this; it is a great religious service whereby the difficulties of the people are solved".<sup>2</sup>

#### **A.H. 1376 : THE PRESIDENT OF THE REPUBLIC OF INDIA IN THE DAR AL-ULUM**

Among the, important events of this year is the visit of Dr. Rajendra Prasad, the president of the Republic of India, to the Dar al-Ulum.

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<sup>1</sup> For details, vide Introduction to the first volume of the said Fatawa.

<sup>2</sup> **Fatawa Tatar Khaniya**, like the **Fatawa Alamgiri**, is a voluminous tome of Fiqh, compiled in India. In the arrangement of its chapters its model is the **Hedaya**. In the 8th century hijri, during the regime of the Tughlaq dynasty, Shaikh Alam bin Ala al-Hanafi, at the instance of Khan-e Azam Tatar Khan, had compiled this collection of the Hanafite Fiqh into four bulky volumes. The said Khan graced the post of prime-minister during the reign of Sultan Firoze Shah Tughlaq. The **Fatawa Tatar Khaniya** has been very famous for some time. A divine of Aleppo, Ibrahim bin Muhammad has prepared an epitome also of this book. It is stated in the **Kashf al-Zanun** that no title had been proposed for this book but as it had been ascribed to Khan-e Azam, it became famous as **Fatawa Tatar Khaniya**. (Kashf al-Zanun, pub. Istanbul, vol. i, p. 211).

The president came to the Dar al-Ulum on 14th Zil-hijja, A.H. 1376 (July 13, 1957). This was the first ever occasion that a head of a country came to the Dar al-Ulum. Besides Maulana Husain Ahmed Madani, Maulana Hifz al-Rahman, Maulana Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, and Maulana Mufti Atiq al-Rahman Usmani the representatives of the Mutamar-e Islam, Shaikh Abd al-Mun'im al-Namr and Shaikh Abd al-Aal al-Aqabawi, etc., welcomed the president at the railway station. When the president's limousine started for the Dar al-Ulum, thousands of people of Deoband and the surrounding areas were standing on both sides of the road to welcome him lustily. Never before in the history of the Dar al-Ulum had such welcome been accorded to anyone. The entire route had been decorated with small flags of variegated colours and the very first arch near the railway station had this inscription :—

“Our eyes and hearts pave the way”.

The students were standing in double rows outside the compound of the Dar al-Ulum. On this occasion the students of India and those of foreign countries had formed separate groups, the former representing almost all the states of India.

The president inspected the Dar al-Ulum thoroughly. He saw the buildings, looked into the rare manuscripts of the library, listened to the story of the sacrifices of the ulema of Deoband for the independence of the country, observed the simple lifestyle of the teachers and the taught, looked at a Persian translation of the Holy Quran very minutely and ordered this writer to read the translation of some of the verses for him. After he had gone round the Dar al-Ulum, the vice-chancellor, in a glorious function of welcome, presented the address. The president, in his reply to it, paying glowing tributes to the Dar al-Ulum, said :—

“The elders of the Dar al-Ulum have rendered service not only to the inhabitants of this country but they have also achieved such fame from their services that students of foreign lands also flock to your institute and, after having acquired education here, they go back to their countries and disseminate whatever they have learnt here. This thing is worthy of being proud of for all the people of this country. I hope that you will continue to work in future also with the same sincerity and good intention and ambition and will with which you have been working to-date. It is my hope that this Dar al-Ulum will keep making progress from day to day and will serve not only this country but others also”.

After the at-home in the afternoon, the president, thanking the members of the Dar al-Ulum, said :—

"The august men of the Dar al-Ulum have been learning and imparting knowledge for the sake of knowledge. Such men have been there in the past also, but very few who acquired knowledge and taught it merely for the sake of serving knowledge. They used to be more honoured than the kings. Today the elders of the Dar al-Ulum are treading the same path and I understand that this is not only a service to the Dar al-Ulum or to the Muslims but it is also a service to the whole country and the world.

"Restlessness has spread in the world today due to the advancement of materialism; composure of mind and peace of heart are wanting. Its correct remedy is spiritualism. I find that the elders of this place are providing those necessities of peace and solace for the world. I understand that if God chooses to keep this world in tact, the world has at last to come to this line. Hence the important academic service the august men of the Dar al-Ulum are rendering will surely advance and the work will continue like this only. I was very much pleased on coming to the Dar al-Ulum and I am taking away something from here. I thank all the responsible persons of the Dar al-Ulum".<sup>1</sup>

The vice-chancellor expressed his impressions about the president of the republic of India in the following words :—

"I found the president of the republic of India not only a dignified personality gracing a very high post but also found him to be of an extreme Sufi temperament and an augustly affectionate man conforming strictly to religion and morality".

It will not be out of place to reproduce the views of the English press of India, particularly **The Hindustan Times**, which it expressed on this occasion of the president's visit to the Dar al-Ulum. **The Hindustan Times**, in its leader, has interpreted those progressive tendencies which are found in the modern educated class of today.

It has stated that very few people in India can claim to know more about such institutions which have not received much publicity, but which have been influencing individuals and events for a long time with their silent and regular work. One such institution in Deoband is an

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<sup>1</sup> **Sadar-e Jamhuriya-e Hind Dar al-Ulum Men**, pp. 27, 32 by S.M. Rizvi, published by Dar al-Ulum, Deoband.

Islamic school, the Dar al-Ulum, where the president of the democratic republic of India had gone. As a religious academy, the Dar al-Ulum is second to the Al-Azhar University, Cairo, in the world of Islam, hence it is not surprising that a delegation consisting of two teachers of the Al-Azhar is working in the Dar al-Ulum for the past two years. The men who laid the foundation of this school in Deoband in 1866 included those ulema also who had taken part in the fight for freedom ten years earlier. Most probably the founding of the madrasah was a reaction to the establishment of an alien rule in the country, because thereafter the leaders of Deoband enthusiastically participated in all those movements the purpose of which was to achieve independence for the country. Most of the leaders of the Jami'at-e Ulema-e Hind, which is a powerful body of nationalist ulema, have been the graduates of Dar al-Ulum, Deoband. Neither the pro-British policies of the Muslim League nor the two-nation theory could at anytime withhold these courageous ulema from taking part in activities of a national character. They were against Britain during the period of khilafat and in 1940, during World War II, they corroborated the Congress tendency. But this teaching institute has played an important role not only in the political life of the country but its religious work also, which includes the production of books from Deoband, has been appreciated in the Islamic world. In the field of education it maintained the traditions of Islamic studies, took an enlivened interest in Arabic and Persian and gave a fillip to the cause of Urdu.

The criticism that can be levelled against this institute of Deoband, said **The Hindustan Times**, is that socially and in the academic field it has not been much progressive. Its insistence on a classical type of inertia and conservatism can be appreciated but if it has the wish which it should have to use its influence, then it will have to moderate its method of work in accordance with the present circumstances. Nationalism has now taken on a new meaning, and religion too should now have a new interpretation according to the present conditions. The movement from different religious leaders for producing more understanding and identity among their followers deserves a special attention; nevertheless, this effort should not be on an argumentative basis. It is the work of dignified institutions like this school that they render help in taking practical steps for developing such views that may comprise respect for the principles and worship of all religions, and, at the same time, encourage all, keeping in mind the modern tendency of pure and sound nationalism.<sup>1</sup>

The **Al-Jami'at** daily of Delhi had immediately commented upon that sincere counsel **The Hindustan Times** had given the Dar al-Ulum at

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<sup>1</sup> The Hindustan Times, July 16, 1957.

the end of its leader. After this review there remains no need of any further reply. The review of the **Al-Jami'at** was as under :—

“The president of the republic of India, Dr. Rajendra Prasad, happened to pay a visit to the Dar al-Ulum, Deoband, recently. The purpose of this visit was to inspect the largest Islamic university of India, the Dar al-Ulum, Deoband, and to cultivate a relation with this centre of learning which has been the fountain-head of the movement of independence for a century. Reaching there he cast a look at the library of the Dar al-Ulum, accorded the honour of inspection to its rare and scarce MSS., exchanged views with its eminent teachers, extolled the long services of the Dar al-Ulum in his speech, acknowledged its historical and religious greatness, and returned with the finest sentiments regarding it.

“The contemporary, The Hindustan **Times**, too, has given special importance to this brief visit of the respected president and has paid a glowing tribute to the glorious past of the Dar al-Ulum with full generosity. It has rightly admitted that the Dar al-Ulum, Deoband, is one of those institutions which by its silent and continuous services has always influenced men and events and in India it is the only Islamic university which, next to the Azhar University of Cairo, enjoys a very special importance. Its founders include those men who took part in the fight for freedom long ago and participated in every movement for independence. The powerful personalities of the Jami'at al-Ulama-e Hind, which is the strongest organisation of the nationalist ulema, are a product of this very Dar al-Ulum, Deoband. Neither the pro-British policy of the Muslim League could affect these ulema nor the two-nation theory could change their angle of vision. During the course of the independence movement also these ulema always remained in the forefront in corroborating the decisions of the Congress. Whatever has our contemporary said in these lines regarding the Dar al-Ulum, Deoband, the Jami'at al-Ulama and its leaders is based on facts only and we are glad that facts have been acknowledged so sportingly and cheerfully.

“Along with these candid acknowledgements the contemporary has also given the counsel that the Dar al-Ulum, while adhering to its conservatism, create this much flexibility that it may have a reach to modern problems. It has stated that if there can be any objection against the Dar al-Ulum, it is this only that it did not make satisfactory progress in the social and academic fields. But according to us there is nothing objectionable in it. A brother has had the privilege to give counsel to the other brother and put his finger upon some of his drawbacks; so we also shall submit in the same spirit of fellow-feeling

that the meaning of progress and conservatism can also be relative. It is possible that, according to the opinion of the contemporary, there may be inertia in the character of the Dar al-Ulum, but in reality it may not be so. The Dar al-Ulum has always been striving to achieve the objectives for which it has been established. Had the partition of India not come into actuality and the change of circumstances not affected its finances, the sphere of its work would have surely widened and it would have stepped forward in the field of progress. But it could not be, of which we are more conscious than our esteemed contemporary.

“Among the counsels given by our contemporary there is also included the advice that as today a new meaning is being given to nationalism, the elucidation and reconstruction of religion should also be such so as to conform to the present conditions. Perhaps the contemporary will be glad to hear that the principles of Islam conform to every period and we are not constrained to give any such connotation that may be tantamount to the garbling or negativating of those principles. Experience is a witness that amongst the universal principles, equality, human brotherhood, respect for humanity and amongst personal laws, divorce, inheritance and woman’s rights are the result of the guidance of Islam alone; and others have given a proof of their modernism by conforming to these very principles and laws of Islam. As far as the new interpretation of religion is concerned, others always find it necessary; whereas Islam by itself is such an interpretation which fulfils every need of society.

“This statement of the contemporary is indeed true that the leaders of all the religions should strive more and more for conciliation; and that it is necessary for an institution like the Dar al-Ulum that respecting the principles and deeds of all religions it should cultivate such thoughts which, along with the current tendencies, may develop a real and healthy nationalism. Undoubtedly it is difficult to dissent from this counsel; but if the meaning of nationalism is not that which is notorious for its narrow-mindedness and fanaticism, then the ulema of Deoband have always been the standard-bearers of nationalism. During the earliest period of the movement for independence when nationalism was in its infancy, and the ulema of Deoband drew a sketch of their sovereignty, their choice for its presidency fell upon Raja Mahendra Pratap. Let us therefore assert that a better and clearer nationalism could not be produced to-date and in future too it cannot be expected with full certainty. We too have used the language of hints for the contemporary’s language of hints and we hope that it will not find it difficult to understand it”.<sup>1</sup>

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<sup>1</sup> **AI-Jami’at**, daily (Delhi), July 19, 1957.

### THE VICE-CHANCELLOR'S JOURNEY TO BURMA

The important events of this year include the vice-chancellor's journey to Burma. The incentive for this journey came from a charitable man, Haji Isma'il Muhammad Bagia of Rangoon who originally hails from Surat (Gujarat) but has been residing in Rangoon for a long time in connection with his business. This journey of the vice-chancellor continued from 15th Jamadi al-Ula to 28th Rajab and he happened to visit different cities of Burma at the invitation of the charity-prone people of those places. Through this long journey of the vice-chancellor the introduction of the Dar al-Ulum in Burma passed on from the noteworthy men to the masses and its circle of influence became extraordinarily wide. The common people and the government both were impressed by the vice-chancellor's personality. Besides the prime minister of Burma, Mr. U Nu, the Minister of Justice, Mr. Abd al-Latif, and the Minister of Minerals, Abd al-Rasheed, played a great part in making the objective of the journey successful; Mr. Abd al-Latif particularly accompanied the vice-chancellor in most of the journeys. The people expressed their unusual impression by collecting a sum of more than two lakhs of rupees for the Dar al-Ulum and the kindly government showed its liberality by allowing the transfer of this large sum to India. With this money a large hall has been built for the library of the Dar al-Ulum which is a great memorial of the Muslims of Burma in the Dar al-Ulum.

A very special thing about this donation is that a sum of two thousand rupees had been donated by the prime minister, Mr. U Nu, himself. His good self, though a non-Muslim, established an unforgettable example of his academic generosity and tolerance. Thanking the Muslims of Burma for their love of knowledge, the Majlis-e Shura of the Dar al-Ulum has especially thanked the large-hearted prime minister of Burma. It is necessary to point out here that the people of Burma, particularly the charitable gentlemen of Rangoon, had been taking part in helping the Dar al-Ulum for a long time but this was the first occasion when they collected such a large sum. The details of this journey have been published under the title "**Safar Nama-e Burma**" in book-form.

### A.H. 1377: MAULANA MADANI'S DEATH

The greatest and the most soul-crushing incident among the incidents of this year, which was a major incident not only for the Dar al-Ulum but also for the entire Muslim world, was that of the sad demise of Maulana Sayyid Husain Ahmed Madani, dean, Dar al-Ulum, Deoband. He passed away after a long illness on 12th Jamadi al-Ula, A.H. 1377 (December 5,

1957). Maulana Madani's personality was not only that of a dean of the Dar al-Ulum but he was also its protagonist and patron. Teachers, clerks, students, all used to benefit from his external and internal graces. For 31 years he rendered matchless service in his capacity as Professor of Hadith (Shaikh al-Hadith) to the Science of Hadith and to the system of education of the Dar al-Ulum and thousands of the seekers of knowledge quenched their thirst from the huge river of his knowledge and gnosis. As many as 4,483 students completed the course of Hadith under his instruction. Maulana Madani, by virtue of his knowledge and learning, abstinence and piety, good morals and accomplishments, and his academic, religious, political and social services, possessed a peerless personality among the academic, religious and political ranks of the ulema; hence the shock of this major incident was felt through out the Muslim world. Now Maulana Madani (may Allah illuminate his grove!) lies buried besides his great teacher, Shaikh al-Hind (may his secret be sanctified!) in the Qasimi graveyard.

#### **VISIT OF THE KING OF AFGHANISTAN**

The auspicious visit of King Muhammad Zahir Shah of Afghanistan in A.H. 1377 is one of the important events of this year which will always remain memorable in the history of the Dar al-Ulum. It is such a chapter of the history of the Dar al-Ulum which not only sets a seal of confirmation on its golden past but also indicates its bright future. The king of Afghanistan, by way of patronising knowledge, honoured the invitation of the Dar al-Ulum with acceptance and as per the scheduled programme, arrived by car on 5th Sha'ban, A.H. 1377 (February 25, 1958). He was accorded a grand welcome, befitting his royal status.

#### **THE RELATIONS BETWEEN DAR AL-ULUM, DEOBAND & AFGHANISTAN**

It is apt to mention here that there have always been sincere relations between the Dar al-Ulum and Afghanistan, with sentiments of well-wishing being found on both the sides.<sup>1</sup> The magnificent gate, "Bab al-Zahir", in the campus of the Dar al-Ulum is such a monument to the deep mutual relations of the Dar al-Ulum and Afghanistan that it diverts the mind of every visitor and frequenter towards the "God-given kingdom" of Afghanistan.

The relation between India and Afghanistan, from the geographical and historical points of view, is as old as it can be naturally between

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<sup>1</sup> For details vide *Shah-e Afghanistan Dar al-Ulum, Deoband Men*, p. 33, by S.M. Rizvi.

two neighbouring countries. Not only the two countries have had cultural links but are also very near each other linguistically. Persian, the lingua franca of Afghanistan, has ruled over India for nearly six hundred years and there is, therefore, hardly any Indian language which may not have more or less words of Persian in it.

In 1283/1866 when the Dar al-Ulum, Deoband, came into existence, Afghanistan was the only foreign country that welcomed the establishment of the Dar al-Ulum first of all and sent its young men to it for education and training; it was a time when the present facilities for transport and travel were not available. The north-western railway of India which has been the greatest means of communication between India and Afghanistan had not been started then. While from this the proof of the extraordinary religious zeal and love of religious knowledge of the Afghan nation can be adduced, the popularity of the Dar al-Ulum from the very day of its inception is also indicated. From that time till 1947 there has never passed a period in the history of the Dar al-Ulum when the educational activities of the students of Afghan nationality may not have been the cause of splendour in the Dar al-Ulum; on the other hand, the doors of key posts in Afghanistan have always remained open for the graduates of the Dar al-Ulum.

When Shaikh al-Hind Maulana Mahmud Hasan (may his secret be sanctified!), in the second decade of the twentieth century, had prepared a plan of a provisional government of India, Kabul, the capital of Afghanistan, had been made its centre. Maulana Ubayd Allah Sindhi and Maulana Muhammad Mian Anbathvi alias Maulana Mansoor Ansari had been sent specifically for this purpose to Afghanistan. Both these gentlemen were active members of the Shaikh al-Hind's revolutionary movement; their efforts in Kabul in strengthening the sincere relations between the Dar al-Ulum and Afghanistan have had a historical value. In short, there have been between Afghanistan and India, particularly with Deoband, different types of relations during every age. Accordingly, in 1358/1939, these long-standing relations were particularly displayed on the occasion of the journey of Maulana Qari Muhammad Tayyib, the present vice-chancellor of the Dar al-Ulum, to Afghanistan, some details of which have been given in the foregone. It was as a result of this journey that the Bab al-Zahir was built in the campus of the Dar al-Ulum.

To participate in the welcome-function, His Majesty and his entourage, accompanied by the vice-chancellor and Maulana Hifz al-Rahman, went up through the northern flight of steps of the Ihata-e Maulsari and,

passing through the office of the Risala Dar al-Ulum, came to the vice-chancellor's office. Thereafter His Majesty inspected the Record Office and having expressed his approval by saying "It's very fine", went to the library, where rare and scarce manuscripts, hand-written copies of the Holy Quran of different eras and royal gifts of books from Saudi Arabia, Turkey, Egypt, Iran and the Nizam of the Deccan had been systematically arranged. The books presented by the Afghan government had been displayed prominently. The latter included that copy of the translation of the Holy Quran by Shaikh al-Hind Maulana Mahmud Hasan and scholia by Maulana Shabbir Ahmed Usmani which the Afghan government has officially got translated into Persian from Urdu under the supervision of the former prime-minister, the late Sardar Muhammad Hashim Khan. The vice-chancellor of the Dar al-Ulum had given the Urdu edition as a present to the King of Afghanistan (in A. H. 1358) and the Persian translation had been initiated since then. An attractive card bearing an introduction to the book had been affixed to each volume. The king saw all these things with great pleasure and extreme attention.

After inspecting the departments of the Dar al-Ulum and the library the king, passing through the eastern varandah of the Dar al-Hadith and seeing the educational office, came to the northern courtyard of the new hostel from where he had a look at the Bab al-Zahir and then went to the place of the function.

A long and wide pandal (canopy) had been erected in the southern courtyard of the new hostel, just near the Bab al-Zahir. This magnificent pandal which was producing a strange attractive vista of beauty, simplicity and grandeur, had been divided into different parts. On the right side of the dias were seats for the teachers, heads of the departments, other functionaries of the Dar al-Ulum and the representatives of the press and the All-India Radio; on the left were seated His Majesty's entourage, local government officials and respectable guests. The front portion was again divided into two parts, one reserved for the students of the Dar al-Ulum and the other for the common people. The audience in this function comprised nearly twenty thousand people.

In front of the dias eye-catching inscription of the slogans "Long live the "Dar al-Ulum" and on the right and the left "Long live the God-given kingdom of Afghanistan" and "Long live the Republic of India" were hanging.

Maulana Hifz al-Rahman, member of the Majlis-e Shura of the Dar al-Ulum, delivered the inaugural speech in which, thanking the royal

guest on behalf of the Dar al-Ulum for his visit, he threw light on the academic and gnostic position of the Dar al-Ulum. He said :—

"Your auspicious majesty! Welcoming you sincerely on your visit we offer thousands and thousands of the sentiments of our gratitude and obligation. By Allah's favour and bounty your auspicious visit adds a feather to our cap.

"Your majesty! The place you are gracing at present is the centre of the true religion and the fulcrum of the true tack (maslak). This is not only a madrasah and a university but is also a pillar of the faith and religion, a foundation of "the path" (tariqat) and the law (shari'at), having within its laps the treasures of divine gnosis as well; and during this age of the rising market of materialism and atheism it is a beacon-light of rectitude and candour, a bright candle of the assembly of truth.

"Your majesty! On this occasion of your visit you will see many old buildings and historical places and will be certainly glad to meet many high personages. But all these are manifestations of material and worldly progress, whereas this Dar al-Ulum enjoys a very high and lofty position in the Islamic world due to its spiritual and moral grandeur and it can be said without exaggeration that this institution is the sun of guidance and instruction and the manifestation of the straight path and the steadfast religion . . . . . 'Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing' (V:5-4).

"Your majesty! Although this institution is devoid of worldly pomp and civilisational magnificence and grandeur, each and every particle of it is expressive of the brilliance of rectitude and candour and the resplendence of knowledge and gnosis; and the past and present history of this institution bears witness to the fact that the elders and the ulema of this place have always been the standard-bearers of knowledge and gnosis, and except the Holy Prophet's (Allah's peace and blessings be upon him!) good pattern no other thing has served as a model of action for these people".

After this speech the vice-chancellor presented the address to the royal visitor. Then, amidst fervent shouts of Allah-o Akbar (Allah is Greatest!) the king stood up to speak. He spoke in Persian. Acknowledging the academic and gnostic services of the Dar al-Ulum and paying a tribute of praise to it, he expressed pleasure at the grand welcome accorded to him. The translation of his speech is as follows :—

"I am very glad that I got a chance to visit the Dar al-Ulum. This Dar al-Ulum is very famous in Afghanistan, particularly in the religious circles. The ulema of Afghanistan have always held the founders of the Dar al-Ulum, Deoband, and its teachers in high esteem and have always been appreciative and convinced of the superiority and high rank of their faith in knowledge and spirituality. The fame of the Dar al-Ulum in Afghanistan is not merely for this reason that it is a famous institution; it is rather in fact the result of those relations which have been maintained between the Afghan students and this Dar al-Ulum for a long time. Many Afghan ulema benefitted from this Dar al-Ulum and, returning to their native land, spread the light of knowledge and rendered service to the country.

"I have been much impressed by your friendly and joyous welcome which I have observed on coming here and I thank you for this from the bottom of my heart; moreover, I also pray for the further success of this academic institution and all those persons who are connected with it".

#### **A.H. 1378 : THE DEPARTMENT FOR ORGANISING THE GRADUATES OF THE DAR AL-ULUM**

The system of "turban-wrapping" of the graduates of the Dar al-Ulum has been current in the Dar al-Ulum from the very beginning. Incipiently such convocations used to be held at an interval of a few years in quick succession, as has already been mentioned in detail in the particulars of the earlier years. Then after a long time, in A.H. 1328, a grand convocation was held which is still remembered by those who witnessed it. But after A.H. 1328 no such grand convocation could be held till now. So the Majlis-e Shura resolved that in A.H. 1382, when the Dar al-Ulum would be completing one hundred years of its existence, a convocation be held on a grand scale. Accordingly, it had been announced in the newspapers. Since a large number of students had completed their education in the Dar al-Ulum during this intervening period, a temporary department under the name "Nazm-e Jalsa-e Mujawwaza-e Dastar-bandi" ("Organisation For the Proposed Convocation") was established for this work, but due to unfavourable circumstances this idea could not be put into practice. Hence, renaming this department as "Tanzim-e Fuzala-e Dar al-Ulum" in A.H. 1378, it was considered proper to organise the graduates of the Dar al-Ulum before the convocation.

The organisation of the graduates of the Dar al-Ulum was also a long-standing wish of the elders of the Dar al-Ulum; they had been long-

ing for a long time that the graduates of the Dar al-Ulum should be linked in a formal relation so that it might put the Dar al-Ulum au fait of their spheres of activity and services and, reciprocally, they remain aware of the needs of the Dar al-Ulum. Firstly the aims and objectives of the organisation of the graduates of the Dar al-Ulum were published through newspapers and brochures and when it was known that they too considered it necessary and assured of offering their services in this regard, a programme was chalked out and implemented; and lists of such graduates were prepared and sent to each district. Consequently, the graduates living in different states and districts, in accordance with the instructions of the centre, convened meetings in their respective districts and gave proof of their co-operation. But it is a pity that at many places due either to the apathy or lack of information of the said graduates the work of organising could not proceed adequately and has remained unaccomplished to date. It is however hoped that this function would be held after completing the initial stages.

#### **A.H. 1379 : THE VICE-CHANCELLOR'S JOURNEY TO SOUTH AFRICA**

On 6th Muharram, A.H. 1379, the vice-chancellor (Maulana Qari Muhammad Tayyib) embarked on a journey to Reunion (East Africa) at the invitation of the sympathisers of the Dar al-Ulum there, viz., Haji Ahmed Patel and Muhammad Patel. During this journey he happened to visit Zanzibar, Dares Salam, Mauritius, Madagascar, and different towns of Reunion. The inhabitants of these places welcomed the respected vice-chancellor reverentially and held functions in his honour. During this itineration, the vice-chancellor particularly made a move that the Muslims of these places who might be backward as regards religion send their children to the Dar al-Ulum for education so that adorned with religious education they, on their return, become the means of transmitting Islamic teachings to the masses of their respective places and, besides this, establish schools for primary education. The Dar al-Ulum received sufficient material benefit also from this journey: nearly a quarter and a lakh of rupees were given by the kindly people without any demand or appeal.

#### **REPRESENTATION OF THE DAR AL-ULUM IN THE JUBILEE OF THE DA'IRAT AL-MA'ARIF, HYDERABAD**

The Da'irat al-Ma'arif-e Usmania is a famous publishing house of Hyderabad; it is reckoned amongst the important institutions of not only India but also of the Islamic world. During its life it has accomplished the very great exploit of printing and publishing academic rarities and MSS. and having borne heavy expenses has published with great care books of various Islamic arts and sciences which are held in high esteem

and highly appreciated in the academic circles in and outside India.

The Da'irat al-Ma'arif had arranged to celebrate its silver jubilee in January, 1960, on a large scale, inviting scholars and luminaries from Asia and all western countries. Representatives of the Dar al-Ulum too had been invited to attend it. As such, Maulana Muhammad Salim, a teacher in the Dar al-Ulum, and this writer (Sayyid Mahboob Rizvi) were sent as delegates of the Dar al-Ulum to Hyderabad. The vice-chancellor's message and an academic article also were presented in the gathering of the jubilee on behalf of the Dar al-Ulum: moreover, rare MSS. of the Dar al-Ulum too were presented on this occasion for exhibition. By this academic participation of the Dar al-Ulum deep relations developed between these two great academic institutions of India. During this stay of the delegates of the Dar al-Ulum at Hyderabad, the governor of Andhra Pradesh, Bhim Sen Sachchar, invited them to tea at his official residence; this was indeed an indirect acknowledgement of the greatness and central position of the Dar al-Ulum.

#### ACADEMIC PRESENTS TO PRESIDENT GAMAL ABDEL NASIR

In January, 1960, the president of the republic of Egypt, the late Gamal Abdel Nasir was to pay a visit to India. By chance the vice-chancellor was in Cairo at that time and so he extended an invitation to the president to condescend to visit the Dar al-Ulum. When President Nasir came to India, it was the first week of the month of Shawwal which is usually the period of the annual vacation in the Dar al-Ulum. So the vice-chancellor, considering it unbeseeming for President Nasir's dignity to visit the Dar al-Ulum during the vacation, thought it apt to go to Delhi himself and call upon the president. So, giving the excuse of the annual vacation in the Dar al-Ulum on this occasion and expressing regret profusely over not being able to meet him at Deoband, the vice-chancellor, as a compensation thereof, presented the copies of **Fayz al-Bari**, **Fath al-Mulhim** and **Sawanh-e Qasimi** as academic presents. President Nasir stood up to receive this present respectfully and thanked the Dar al-Ulum for it in lofty words. In response to this, President Nasir, after reaching Cairo, sent a very lovely and beautiful copy of the Holy Quran for the Dar al-Ulum. This beautiful copy is being kept in a beautiful wooden frame. A remarkable quality of this frame is that when you look at it it appears like a bound volume, but when it is opened it becomes a book-stand.

#### THE NOBLE PILGRIMS

Several gentlemen belonging to the Dar al-Ulum went for hajj this

year to the House of Allah and to pay a visit to the Prophet's holy tomb. Maulana Qari Muhammad Tayyib, the teacher of teachers Allamah Maulana Muhammad Ibrahim, Maulana Mai'raj al-Haq, Maulana Abd al-Ahad, Maulavi Mahmud Ahmed Gul, Maulana Ahmed Reza, Maulavi Zahid Hasan and Haji Allah Rokkha, an employee in the construction department, went for hajj.

#### **A.H. 1380 : THE OPENING OF THE JAMIA-E TIBBIA**

The teaching of Tibb (the Unani System of Medicine) had started in A.H. 1301 in the Dar al-Ulum. First Maulana Hakim Muhammad Hasan, younger brother of Shaikh al-Hind had been appointed in this department. Besides teaching Fiqh and Hadith and treating the sick students of the Dar al-Ulum, he also used to teach the science and art of Tibb. In A.H. 1329 this department was given the status of a separate department and, like the Dar al-Ulum, it too went on progressing from year to year; but so far there was no separate building for it. In A.H. 1375 a reasonable sum was presented from an endowment (waqf) of Karnal to the Jamia-e Tibbia with the stipulation that the hospital of the Dar al-Ulum be named "Azmatiya Shifakhana" after the name of the late Nawab Azmat Ali Khan. At the same time a separate committee (consisting of respectable and influential hakims of the country) was formed for the Jamia-e Tibbia and the government was requested to give recognition to its degree like that of other Tibbia colleges in the country and authorise the successful graduates of this Jamia to practise. The government has been good enough to comply with this request and in the Jamia academic and practical education of the art of Tibb is being given through a 4-year degree course. Now there are several medical teachers for teaching medicine and for treating the sick students of the Dar al-Ulum. In the north of the Dar al-Ulum a spacious and magnificent building of the Jamia-e Tibbia has been completed in which, besides auditoriums, there is also arrangement for in-door patients. Moreover, treatment has not been kept confined to the students only; any sick person, irrespective of creed and community, is given treatment. Two halls of the hospital have already been built and some more constructions are under consideration.

#### **DR. P. HARDEY'S ARRIVAL**

Dr. P. Hardey, lecturer in the History of Muslim India, School of Oriental and African Studies, University of London, came to Deoband in connection with historical research. He stayed at the Dar al-Ulum for nearly a week and had a long talk with the vice-chancellor on the topic

of the background and objectives of the Dar al-Ulum. This impression of Dr. Hardey deserves to be mentioned that "the truth is that the Islam I used to read about in books and which the Prophet of Islam had presented in its early period, that very Islam I found present at Deoband and in the ulema of Deoband".

The impression that Dr. Hardey has left in black and white is as follows :—

"It was with the expectation of finding much valuable material on Islam in India that I wished to visit Darul Uloom Deoband. Not only was that expectation completely fulfilled but moreover I was overwhelmed with kindness, hospitality and invaluable guidance by the learned Ulama of the institution, notably by Hazrat Maulana Muhammad Tayyib Sahib. I shall not only take away the best remembrance of my all-too-brief stay here but also shall try that I may be permitted one day to return here".

Accordingly, on the occasion of the vice-chancellor's journey to England, Prof. Hardey told him that he was going to Germany for some government work otherwise he would have passed some time with him (the vice-chancellor).

#### **A.H. 1381: PROF. HUMAYUN KABIR'S VISIT**

This year there was a great rush of visitors. The most eminent personality amongst them was that of Prof. Humayun Kabir, Minister of Culture & Scientific Research in the central cabinet. He came in the month of Jamadi al-Ula, A.H. 1381. In the welcome-function Prof. Kabir paying a tribute to the Dar al-Ulum for its religious and national services, said :—

"Besides the religious and academic services of the elders of the Dar al-Ulum, the services they have rendered in connection with the freedom of the native land and communal harmony are very bright and incontrovertible. The history of Deoband is a very important history. This Dar al-Ulum of yours is the first institution of its kind in Asia.

"It is the Dar al-Ulum which has first of all provided free education in India. More amazing and gladdening than it is the fact that you, along with free education, also arrange for the board and clothes of the students free of charge! It is not an ordinary thing to make arrangements for the food of eight to nine hundred students; and one feels still more glad

when it is pondered that you meet the annual expenses of lakhs of rupees with the donations and financial aids of the Muslims only. The work of donations is in fact a very useful work for you. For this you have to go to the Muslims, work among them and maintain the masses' connection with the Dar al-Ulum. Thus you keep reminding the Muslims of their responsibilities. On the other hand, it creates in them the sense of self-reliance and responsibility that it is they who have to run and maintain the Dar al-Ulum; this consciousness engenders awakening in them.

"Students not only from India but also from Asia and Africa and, more than that, even from far off places, come to study at your institution. Thus your influence spreads throughout the world and you become a centre of international activity. The Dar al-Ulum is an Islamic institution. A responsibility on behalf of Islam devolves on you; as also on behalf of Inaia. Knowledge is a great power. Knowledge is respected everywhere in the world. Reliance on God has been emphasised in the address and the fact is that there can be no greater reliance than this. I am glad that this Dar al-Ulum of yours is progressing day by day. The first message Islam gave to the world is the message of knowledge. The first ever revelation that came to the Holy Prophet (Allah's peace and blessings be on him!) begins with the word "Iqr'a", which means "Read". This was the earliest message of Islam. When Islam appeared on the world-scene, knowledge was present in India, Greece, Egypt, etc. but it was being kept confined to certain people only; the common men were denied the privilege of acquiring knowledge. There was a monopoly over knowledge everywhere. In Egypt, except particular persons, no other class of society could acquire education. It was the same story in Greece also. There was talk of education in India but here too it was restricted to the Brahmins and a few high caste people only; the Shudras were not allowed to acquire knowledge; sometimes very severe tyrannies were inflicted on this down-trodden class of society for the fault of acquiring education. It was Islam alone which universalized knowledge and drew the attention of everyone to its acquirement. The Prophet of Islam acquainted the whole world with knowledge by saying: "It is necessary for every man and every woman to acquire knowledge". This principle of Islam has now been adopted by the whole world. To America, which has become the centre of knowledge today, knowledge has reached through Europe and Europe has been introduced to knowledge by Islam only; hence the whole world ought to be grateful to Islam. In Islam there is no distinction between religion and the world; in both the religion and the world Islam wants mankind's welfare. The Prophet of Islam has instructed that the Muslims should acquire knowledge even if

they have to go to China for this. The meaning of going to China is not this that in those days there was more knowledge in China; rather, China in those days was considered the last limit of the world. So the meaning of this commandment was that the Muslims should acquire knowledge as far as possible even if in doing so they might be required to go to the last end of the world.

“As long as the Muslims acted upon this instruction, they continued to advance further and further.<sup>1</sup> When you make any effort to impart knowledge, you in fact comply with the Holy Prophet’s (Allah’s peace and blessings be on him!) order, and since you do this sitting in India, you make India raise its head with pride and at the same time you render a service to India.

“I am glad to know that the medium of instruction at your institution is Urdu. The students who come to you, whether their tongue is Burmese or Bengali, whether they talk in Persian or Indonesian, whether their mother-tongue is English or any other language, you teach them through Urdu. Thus you have made Urdu an international language.<sup>2</sup>

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<sup>1</sup> The result was that the greatest names and figures in medicine, medical practice, optics, astronomy, geography, mathematics, chemistry, biology, physics, literature, poetry, etc., were those of Muslims; and the experimental method which is the greatest tool and pride of the modern mind was conveyed by Roger Bacon from the Muslim Spain to the modern Europe. (Translator)

<sup>2</sup> The circles engaged in developing and propagating Urdu have so far not chanced to have a look at what great benefit Urdu has achieved by being the medium of instruction at the Dar al-Ulum; however, its results and consequences cannot be denied. Since the Dar al-Ulum, Deoband, is a central educational institution of the Muslims in the Islamic world, students flock to it not only from the different states of India but also from various foreign countries for acquiring education which is imparted through the medium of Urdu. During the course of their stay here they learn Urdu sufficiently well and thus become the means of disseminating it on their return to their native lands. Accordingly a gentleman who had travelled through various countries had come to the Dar al-Ulum and he used to say : “When I reached Bukhara, which is a famous place in Central Asia, I met there such people who, considering me to be an Indian, sympathetically talked with me in Urdu. I was very much surprised as to how they, being so far away from India, could have learnt such chaste Urdu. On my enquiry they told me that it is the educational bounty of the Dar al-Ulum, Deoband, and not only they but the whole academic circle there generally speaks and understands Urdu.

In spite of my being a Hindu they, with great affability and love, accommodated me as their guest and threw a grand party in my honour, a peculiarity of which I will never forget was that in that party whoever delivered a speech, spoke in Urdu only for my sake”.

A similar incident happened with our late prime-minister, Pandit Jawaharlal Nehru, on the occasion of his visit to Russia. The address presented to him at the aerodrome by the citizens of Tashkent was written in Urdu and was

'I have been much impressed by your method of teaching and your simple lifestyle. You are doing a very great work at a very small expense. The great service the Dar al-Ulum has rendered to knowledge is valuable not only to the Muslims but also to the whole world. The appreciable sentiments of simplicity, sincerity, selflessness and sacrifice with which you are serving Islam are worthy to be conformed to by all. It pleased me very much that today, in contrast to all the universities of the world which are spending millions of rupees on education, you are doing the same work, a great and valuable service, at so meagre an expense. The fact is that a university is not the name of a building; it is formed by the teachers and the taught and they alone are in reality the moving spirit of a university; otherwise the university is a mere frame; teaching and learning are its real essence.

"You have decided that you will not take any aid from the government for the Dar al-Ulum and will run this institution with public donations only. There is no doubt about it that it casts a good effect upon the masses and their sense of responsibility increases. But there is another aspect to it also : that you cannot take any step against the will of the masses however much useful and necessary it may be from the educational point of view.<sup>1</sup> Governments try to preserve soulless relics and spend millions on them. This Dar al-Ulum of yours is a live ancient relic; if the government spends money on it, it will be surely worthwhile.

"Scientific inventions have produced many facilities: journeys of days and weeks are covered within minutes and hours. Three things are basically necessary for science: letters, arithmetic and paper. All these three things are of Asiatic origin. As regards letters (script) the historians' de-

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read out to him by an Uzbek. Pandit Nehru was surprised and he also replied the address in Urdu which, as the newspapers reported, the audience understood, clapping several times during the course of the reply. (*Al-Jami'at*, daily, June 18, 1955).

An interesting thing in this connection is that the graduates of the Dar al-Ulum in South Africa whose native tongue is either English, Gujarati or Afrikaans usually correspond in Urdu only.

An Urdu weekly "Observer" is published from Nairobi, the capital of Kenya in East Africa and several dailies, weeklies and monthlies in Urdu are published in Rangoon (Burma). In fine, the Dar al-Ulum, Deoband, having thus extended the circle of Urdu through its graduates to almost all the countries of Asia and Africa, has accomplished the important work of making this language of India an international language. (S.M. Rizvi).

<sup>1</sup> It is worth pondering here that it is the class of ulema itself which shows useful and harmful things to the masses and not the other way round; the masses learn from the ulema and do not teach them.

cision is that the Phoenicians invented them; they were an Asian people. Paper was invented in China and arithmetic in India. The Arabs learnt arithmetic from here and developed it. The inventors of Algebra were Arabs themselves. Had these things been not present basically, the present progress of science would have been impossible.

"If science and religion be two things for the followers of any religion, let it be so; for Islam they are not two things. The followers of other religions could not adopt science till they renounced their religions; whereas the more regular and aware a Muslim is the nearer he comes to science. But now in Europe too they have begun talking about giving up the thought of considering science to be an opponent of religion. Great and distinguished writers are now writing books on this topic; they declare truth to be the basis of both science and religion.<sup>1</sup>

"There is no antagonism between Islam and science. The Muslims have disseminated knowledge in the world formerly also, and it appears from history that as long as they did not make any distinctness between knowledge and religion, they progressed steadily. Hence the Dar al-Ulum should try to help bring religion and science near each other. You have to accomplish this task now — to make a short work of the quarrel between science and religion in the world. In this connection your Dar al-Ulum can take a great step and thus can serve not only India but also the entire world. The way you have blazoned of giving free education to the masses in the history of India, the history of India cannot forget it".

As regards the participation of the Dar al-Ulum in the fight for the independence of India, Prof. Humayun Kabir said :—

"The divines and graduates of this institution always remained in the forefront of the fight for freedom. It is a hard fact that communalism has always been opposed by this institution. Even as this Dar al-Ulum has remained above communalism formerly, it will remain so in the future also. It is very much regrettable that it is being slandered. The Jami'at-e Ulama-e Hind has rendered great services for the independence of the country. Today some people, being victims of narrow-mindedness, are disparaging this patriotic party. This party has had a bright history which cannot be belied. The epidemic of communalism is common in India, yet the Dar al-Ulum has not allowed even its air to come near it. It is my belief that this university will always keep imparting humanism, nobleness, virtue and love to the world along with the lesson of nationalism

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<sup>1</sup> This is due to Islam itself. (S.M. Rizvi).

whereby we will succeed in forging a fraternity in which all may live unitedly”.<sup>1</sup>

### THE QURANIC RECORDS

The Egyptian government has prepared records of the Holy Quran. The orthoepy (qir’at) is by Shaikh Mahmud al-Husri, who is a far-famed orthoepist of Egypt. The whole Quran has been covered in 44 records. A whole set has been presented to the Dar al-Ulum by the Egyptian government. The present writer had had the honour of bringing these records for the Dar al-Ulum from Delhi.

### A.H. 1382 : THE DAR AL-ULUM AFTER A CENTURY

This is that year in the history of the Dar al-Ulum in which it had completed one hundred years of its life. During this long rotation of days and nights each step of the Dar al-Ulum, by Allah's grace, has advanced forward. What the vice-chancellor has written in the report for this year, comparing the conditions obtaining a hundred years ago, is reproduced in his own words below :—

“Praise be to Allah that the Dar al-Ulum has completed one hundred years of its life. The same school (maktab) the foundation of which had been laid in Muharram, A.H. 1283 at the pious hands of Hujjat al-Islam Maulana Muhammad Qasim Nanautavi and his compeers has developed, after a period of one hundred years, into a magnificent international educational and training institution, which is not only an educational institution from where students merely take a degree (sanad) but is also a residential university, imparting civil mores and giving training in corporate Islamic life. If a graduate of the Dar al-Ulum possesses on the one hand expertise in the religious sciences, on the other he also mirrors the Islamic etiquette and the Islamic way of life. You may go to any corner of the world you will find a man trained in the Dar al-Ulum distinct and conspicuous in his position.

“At all events, in the period of one century, if the Dar al-Ulum, on the one hand produced thousands of scholars and experts of the Islamic teachings, on the other it also produced preachers, commentators of the Quran, qazis, muftis, politicians and representatives of the Islamic life from whom millions of Muslims in the world are receiving spiritual, secular and religious guidance.

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<sup>1</sup> For details vide “Prof. Humayun Kabir Dar al-Ulum, Deoband Men” by S.M. Rizvi, printed by Koh-e Noor Press, Delhi. 1961.

“In this period of one hundred years the Dar al-Ulum, Deoband, has made all sorts of progress. If the number of students in A.H. 1283 was 78, of teachers 6 and the annual income was only Rs. 649/-, in A.H. 1382, its hundredth year, the number of students went upto 1485, of teachers to 49 and the annual income became Rs. 6,87,226/-. Its administrative staff had begun with one manager only and today, praise be to Allah!, it has on its role as many as two hundred employees; which is a manifest sign of the popularity of this institution in the sight of Allah and of the good intention, sincerity and selflessness of its founders. On this success the members of the Shura, co-operators, donors, teachers, students and all the employees deserve to be congratulated for it as a result of their mutual co-operation, joint action and selfless services that this seminary has attained to such a magnificent status.

“We pray in the divine court for the elevation of ranks in the Hereafter of all those gentlemen who have gone to glory during these one hundred years. May Allah Most High grant them all great rewards! We also pray that Allah Most Glorious fill the groves of the pious founders of this institution, former teachers, functionaries and helpers with light, awarding them high ranks in the Hereafter and bestow upon the present gentlemen the grace to serve religion and this institution more and more and favour them with His pleasure and good reward!

“Muharram, A.H. 1383 was an auspicious and blessed month for the Dar al-Ulum, Deoband. It was necessary that the centenary of the Dar al-Ulum should have been celebrated in this month and a great gathering should have been arranged. Holding gatherings and functions in the Dar al-Ulum and its affiliated madrasahs, light should have been thrown on the establishment and services of this great institution, as though this centennial gathering would have been in fact the expression of the religious services of thousands of ulema and scholars and the achievements of the pious of the ummah; in other words, it would have been a centennial gathering of knowledge and learning. At such a time the swelling of the sentiments of collective happiness was but a natural phenomenon. Accordingly, this sentiment first of all surged in the heart of this worthless creature the lowliest Muhammad Tayyib, the vice-chancellor of the Dar al-Ulum, Deoband, and then the same sentiment was expressed in writing as well as in speech from different circles in the campus of the Dar al-Ulum, the respectable teachers, clerks of the offices, executive staff and the dear students that

‘for the expressing of joy and jubilation on this auspicious occasion a form befitting the dignity of the ceremony be adopted’.

“It is obvious that the Dar al-Ulum is not a formal institution; on the contrary, it is a reality above formalities, an institution patronising realities. Hence the expression of rejoicing for it could not adopt the form of foliated and floriated festoonery or illumination or the common customary demonstrations. And the general sentiments too were these that on the occasion of this auspicious ceremony a general gathering be held in the Dar al-Ulum in which the circumstances of the founding of the Dar al-Ulum, the background of its establishment, its objectives, the conduct and character of its founders and its future programme be discussed, and the distinctive features of the Dar al-Ulum be refreshed in the hearts, for only this form of demonstrating joy could beseech the Dar al-Ulum. But the world of fate and chance is quite different. Hazrat Ali's (Allah's mercy be on him!) saying is: 'I recognised my Lord through the breaking up of my intentions'. It so happened that exactly the same dates were fixed and published for the meeting of the Jami'at-e Ulama-e Hind at Meerut. Thus the great gathering of the centennial ceremony of the Dar al-Ulum during the same days would have clashed with the said meeting which, in view of the collective good of the community, was in no way proper. Hence, considering it proper to postpone the gathering at the time of such clash, the idea of gathering on the said dates was given up and it was thought sufficient to declare a vacation instead, leaving the plan of gathering to be fulfilled at some other suitable dates.

“On the other hand this humble vice-chancellor was almost ready to embark on his journey to South Africa which was to take nearly three and a half months. Thus the appearance of the interpretation of the dream was inordinately delayed. If it please Allah Most High, this occasion is to come soon.”

### **THE ARRANGEMENT OF THE LIBRARY**

A stock of 100,000 books is present in the library. Though the number of text-books is greater, non-textual books are almost half in number, which include both published and unpublished works, and the number of MSS. is also quite sufficient.

The work of arranging the library and of preparing a catalogue had been first assigned to the present writer in A.H. 1355 and since then the same catalogue had been in use for quite a long time. But after a quarter century, in A.H. 1382, there arose need of further arrangement as during this course of time thousands of books had been added. The Majlis-e Shura, therefore, selected Maulana Zaheer al-Din for this onerous task. With much sweating and poring his eyes out, he has accomplished this

work of cataloguing. This additional improvement made this time is the introduction of the card-system. According to the modern system of library-work, cards have been prepared and arranged in alphabetical order, whereby the finding out of a book has been much facilitated. Besides the introduction of this system, a descriptive catalogue of the MSS. has also been prepared two volumes of which have already been published.

A detailed introduction of the library will be presented later under the heading "Library" at its proper place.

### **MAULANA HIFZ AL-RAHMAN'S DEATH**

Amongst the events of this year an important one is the occurrence of the death of Mujahid-e Millat (the Crusader of the Community) Maulana Hifz al-Rahman. The Maulana was not only a distinguished and remarkable personality in the academic circles of the Dar al-Ulum but he had also acquired a high political position in the country. For a long time he had worked as director-general of the Jami'at-e Ulama-e Hind. His career had begun with teachership in the Dar al-Ulum and in the end he had been chosen for the membership of the Majlis-e Shura. The major part of his life had passed in the service of the Dar al-Ulum. Hence the members of the Majlis-e Shura have acknowledged his services in the following words :—

"This meeting of the Majlis-e Shura expresses its deep shock and heart-felt grief and sorrow at the sad demise of the Mujahid-e Millat Maulana Hifz al-Rahman and considers the passing away from the midst of the community of such a peerless personality a great national accident and an irreparable lacuna. The deceased was not only an excellent divine, an accomplished writer and a matchless orator but was also a crusader of the community in the real sense of the term. His crusader-like acts of intrepidity in the political and national history of the country deserve to be written in letters of gold. He was not only a pre-eminent leader of the country but was also a leader and academical and political guide to the Muslims. His precious self, by virtue of his versatility and popularity, was, irrespective of caste and religion, a catholic personality in the whole of India. His supporters as well as opponents, all acknowledged the superiority of his perspicacity, judiciousness, pragmatism, stead-fastness and perseverance. The fact is that the great and glorious services he rendered to the country, particularly the Muslims, during the tumultuous and turbulent times of 1947 so devotedly and with such abandon of his own safety were indeed of a nature he alone could

render. In the past the Majlis-e Shura and the Executive Committee of the Dar al-Ulum had been receiving great help and strength from his administrative and statesman-like maturity. He had had an incomparable knack of delving deep into matters and unravelling insoluble tangled affairs, and hence his life is unforgettable for the whole nation and country. The group of the Dar al-Ulum is sad and morose at this eternal separation of its illustrious son”.

### **THE IMPRESSIONS OF A DIGNIFIED SYRIAN DIVINE**

One aspect of the impressions Shaikh Abd al-Fattah Abu Ghudda, a professor of Jamia-e Helab (Religious University of Aleppo, Syria) has expressed after seeing the Dar al-Ulum is of great import. According to him, such academic discussions are found in the books written by the ulema of the Dar al-Ulum that are not to be found in the works of the ancient ulema, professional commentators of the Quran, traditionists and thinkers; but since these rare and excellent books have been written in the Urdu language, the Arabian countries are deprived of advantage from them, and therefore it is necessary that they be translated into Arabic so as to provide opportunities of benefitting for the Arabic-speaking peoples also on a large scale. The translation of Shaikh Abu Ghudda's impressions is as follows :—

“It is Allah's very great favour and bounty upon this weak and humble writer that He vouchsafed this opportunity to visit and tour the cities of India amongst which Deoband with its religious institution, the Dar al-Ulum, tops the list; the Dar al-Ulum which is indeed a live heart full of knowledge and piety in India, the centre of scholars and the haven of the students of religion and gnosis. A visit to this centre was one of the dreams of my days and nights and one of the longings of a lifetime. Thanks to Allah that today I received the felicity of seeing the Dar al-Ulum and an old dream was realised!

“On seeing it from near I found it much better and finer than whatever mental sketch and image I had formed of the Dar al-Ulum on hearing reports about it while living far away. Lights of knowledge emanate from each and every corner of this sacred institution. The Holy Prophet's (Allah's peace and blessings be on him!) hadiths are taught in its auditoriums and for the thirsty ones of knowledge and the seekers of guidance and instruction, along with ideal discipline, careful observation of the rules of etiquette and enlightenment, the commands of faith and religion are described in a style which glistens conspicuously with the spiritualists' spirituality and the effects and graces of men of learning and research.

“This is Allah’s utmost favour and obligation that I received the honour of hearing a part of a lesson of Hadith from the great Maulana, who is a blessing to the ummah with his pure breaths, my chief al-Shaikh al-Muhaddith al-Sayyid Fakhr al-Din Ahmed al-Moradabadi. His lauded self, at the request of his affectionate students and as a concession to this lowliest writer, spoke in Arabic on the hadith of Bani Salmah in which it is reported that the Bani Salmah entertained a desire to leave their houses and shift to the vicinity of the Prophet’s Mosque. When the Holy Prophet (Allah’s peace and blessings be upon him!) came to know of this intention of theirs, he said: “Histories and reminiscences of your town will be written”. The learned professor’s lecture was a cluster of costly pearls and shining stars, and a proof of **Fayz al-Bari** and **Umdat al-Qari**. In the course of his lecture the learned professor was continuously favouring those students who were all ears with special instructions which permeated their selves even as fragrance permeates through air and water through life. I pray to Allah Most High that He bestow upon his learned self good reward on behalf of the Holy Sunnah and its conformists and keep this institution pullulating and fructifying under the shadow of pillars and columns, imams and elders — the full moons of guidance and the bright candles for darkness — like the beneficent Shaikh, the head teacher, Maulana Allamah Ibrahim al-Balliavi and Maulana Al-Qari Muhammad Tayyib; and bestow prosperity on the beneficial time and holy breaths of these august men!

“The authorities did me a further favour and obligation that they accommodated this lowliest of men as their special guest wherefore it became convenient for me to avail of the chance of benefitting from the learned ulema. “So all praise is for Allah only”. Moreover, that thing for which we are today indebted to Allah’s favour and are under His obligation is this institution, which, along with its teachers and students, is a luxuriant umbrageous tree, the centre of knowledge and piety, and that life-sustaining lung of the Islamic body in which the signs of spiritual life are current. We pray to Allah that He benefit the Muslims more and more from the continuance and progress of this institution and bestow long life on its ulema! Verily, Allah answers prayers and through His grace and magnanimity does not thwart the hope of those who cherish hope.

“Mentioning the glorious services of the great ulema of this magnificent institution, which is replete with ‘the pillars’ of knowledge and piety. I wish to make a request, — rather, if I embolden myself a little I can assert that it is our reasonable privilege which I am demanding to be fulfilled, — and it is this that it is a duty of these eminent ulema that they,

clothing the results of thought of their singular intellects and their valuable graces and researches in the Arabic language, provide a chance of deriving benefit for other ulema of the Islamic world also. This duty devolves upon these gentlemen for the reason that when a man reads a book of these research scholars of India, he finds therein distinctive new ascertainments which depend upon, besides profound knowledge and extensive reading, on piety, rectitude and spiritualism. And since these eminent ulema and Shaikhs not only fulfil the conditions like virtue, rectitude, spiritualism and engrossment in knowledge but are also the right heirs and specimens of the pious predecessors, their books are not lacking in new and useful things. 'Such is the grace of Allah which He giveth unto whom He will' (V : 54). Rather, some of their books are such in which are found those things which are not available even in the works of the great ulema, professional commentators of the Quran, traditionists and thinkers of the past. But it has to be said with sorrow and regret that most of these rare compilations, rather all of them, have been written in the Urdu language, which may be a common Islamic language of India but it is obvious that it does not have that honour that Arabic has for its wide usage and for being the special language of the Islamic sciences. Hence if these sciences and valuable disquisitions which are the special part and achievement of our Islamic brethren — the ulema of India, are kept confined in the frame of Urdu only, then, remaining hidden and concealed from us the Arabic-speaking people, they will continue to be the cause of our deprivation. It will thus be an injustice not only to us but will also cause a loss to the rights of knowledge and religion. So, to discharge this duty of gnosis and payment of the deposit of knowledge, it is among the foremost essentials that these excellent masterpieces and exquisite books be rendered into the Arabic language so that from these those eyes which are impatient, thirsty and eager for such things may derive light; and, as I think, this difficult duty and important responsibility can be discharged well by the individuals of this very public institution, which is the cradle and fountain-head of distinguished ulema and noble students.

"On this occasion when I am putting the words of gratitude into black and white for the affectionate behaviour and elderly favours of the authorities of the institution and the emotions of love and brotherhood of the beloved students, I consider it necessary to dare repeat hopefully my aforesaid right and demand. So, if these august men turned their attention to the discharging of this duty, while they would thus acquit themselves of their responsibility, it would also be a glorious service to religion and culture and a noteworthy achievement; because these sciences are not only the property of the Muslims — let alone the Indian Muslims who may

have a monopoly on them — but all mankind also has had a right to benefit equally from these. Hence it is extremely necessary that these Urdu books be translated into Arabic so that they may get more and more currency and publicity and opportunities to benefit from them may be provided on a large scale.

“I have felt some satisfaction and pleasure on hearing that this problem is already under the consideration of the Majlis-e Shura and it is going to take steps shortly to discharge this important burden and responsibility which is in fact a necessary obligation of the ulema of this institution, particularly of its students. After hearing this glad tidings I thank in anticipation most sincerely all the senior ulema for this auspicious ambition and undertaking of theirs; and also pray to Allah Most High that His special help and support be with them in this great work so that they may accomplish this obligation with ease. For Allah Most High it is not a difficult thing. ‘That is not a hard thing for Allah’ (XXXV: 17). Nor, in view of their firm determinations it is so hard and arduous a task for these great ulema that it may be insurmountable”.<sup>1</sup>

#### **A.H. 1383 : THE VICE-CHANCELLOR’S JOURNEY TO AFRICA & EGYPT**

During the year under review the respected vice-chancellor undertook two journeys: the first to South Africa and the second to Egypt. Both these journeys proved very profitable for the Dar al-Ulum in several respects. The journey to South Africa was made in the end of Muharram. A representative gathering of Muslims consisting of nearly two thousand individuals from all the four provinces of South Africa was present at the Johannesburg airport to welcome him. The Dutch mayor of Johannesburg, Mr. Ober Holes and his wife were also present on this occasion as also a large posse of white police. The vice-chancellor stayed in Johannesburg for 15 days. From there he went to Durban and thence to Cape Town. During his sojourn at Durban he happened to visit several places in its vicinage. Addressing a gathering at Cape Town the vice-chancellor said: “The Muslims should never be distracted by material power; the Muslims need to increase their spiritual power. They have forgotten to discharge their duties for which they have been created. We should keep inculcating virtue and abstain from evil works”.

The misunderstandings prevalent in South Africa regarding the Dar al-Ulum, Deoband, and its group were removed to a great extent by this journey and lasting impressions were made on the people. At that time

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<sup>1</sup> Rudad, A.H. 1382, pp. 12-14.

in Johannesburg an educational conference was being held at Wilwaters Rand University in which educational experts from all over South Africa were participating. The vice-chancellor was also invited to this conference. The president of the conference, while thanking the vice-chancellor for his attendance, acknowledged the greatness of the Dar al-Ulum and its international influences. The vice-chancellor, in his reply, said, "The apartheid of country, nation and race can separate us from each other but knowledge is the common wealth of all mankind and is a natural surety for the oneness of humankind. So, colour and race and sentimental segregations notwithstanding, knowledge alone is the means that has brought us together".

A great advantage derived from participation in the gatherings and conferences in South Africa was that the Dar al-Ulum was given an extensive introduction. The news reporters of western languages who used to attend these gatherings and conferences used to include the particulars of the Dar al-Ulum also in their reportage. Thus the fame of the Dar al-Ulum spread not only in the vast continent of Africa but it also reached the various countries of Europe. Besides this, the western newspapermen attending these gatherings used to put to the vice-chancellor several questions on Islam and by his replies supplying correct information regarding Islam many of the misunderstandings prevailing in the western world in respect of Islam and the Muslims were removed.

From South Africa he went to Nairobi, to Egypt, to Palestine, to Hejaz and came back via Beirut after three months.

The second journey was undertaken on 19th Shawwal, A.H. 1383 (March 4, 1963) at the invitation of the world Mutamar-e Islami, Cairo. To this conference entitled **Majma'ul-buhuth-e Islamia** had been invited distinguished ulema from all over the Islamic world. 70 select ulema from 38 countries participated in this conference; the number of the Egyptian ulema was besides this. On the whole, 100 to 125 ulema participated. The representatives of both India and Pakistan were all graduates of Deoband. Besides the vice-chancellor, Maulana Sayyid Minnat Allah Rahmani, Amir-e Shari'at-e Bihar wa Orissa, and Maulana Sa'eed Ahmed Akbarabadi, head of the Dept. of Theology, Muslim University, Aligarh, represented India in the Mutamar. The purpose of the Mutamar was to investigate and ascertain, in the light of the Islamic Shari'ah, the problems resulting from the impact of the modern civilisation. These problems had been divided into the following captions :—

1. The arrangement of the distribution of finances in Islam.

2. The physical causes for the world-wide penetration of the Arabs and Islam.
3. The personal ownership of land and its signs in Islam.
4. The special nature of the share of the poor in the wealth of the rich.
5. The organisation of "enjoining the right conduct" (Amr bil-ma'ruf) and "the forbidding of indecency" (nahi 'anil-munkar).
6. The past and present of Ijtehad (casuistry) in Islam.

Though all the above-mentioned subjects were discussed in the Muta-mar, the greatest emphasis was laid on the last caption which can be estimated from the fact that two-third of the whole time of the conference was spent in discussing this problem only. The considered opinion expressed in the Mutamar was that as long as the door of ijtehad is not opened for the ulema, the complex problems will not be solved, because the present situation has completely changed in the presence of modern discoveries and the former foot-prints cannot decide it.

The vice-chancellor who was the leader of the Indian delegation and Maulana Yusuf Binnori, the leader of the Pakistani delegation, presented their articles on this topic. The fundamental view-point in the vice-chancellor's article was that while in thought and view or the method of derivation commitment to principle and rules of this discipline is necessary for us, conformance to the predecessors is also necessary. Even living within the gamut of ijtehad we cannot go out of the circle of conformance to the pious predecessors; the Sunnah and the predecessors' pattern ought to be the last destination of our ijtehad. He said :-

"The problems that are confronting the Muslims today are being considered complex. In connection with them, instead of laying stress on providing the status of ijtehad for ourselves, it will be apter that the practical solutions of these problems be presented. Instead of deliberating over the powers of ijtehad for personalities the easier and shorter way is to ponder over the problems; it has rather been the practice in every century of Islam. New thoughts and views always keep cropping up due to new events and circumstances and the thinking ulema of every period, by virtue of their academic abilities and ideal powers, have been giving decisions in the light of the principles of Fiqh and the codified jurisprudential systems. Accordingly, in respect of the new events, the ulema of the ummah today also have not been remiss in the ascertainment of problems. Exclusive independent books entitled **Hawadith-e Fatawa** and **Aalat-e Jadidah ke Shara'i Ahkam** have been published in India which present decisive solutions on the modern problems. However, what is

necessary is that such commandments should be publicised and determined on a world-wide scale and instead of a local they should be presented in an international manner, and such new fetwas of whichever country they may be should be brought before the entire world of Islam. It is obvious as to who can perform this work better than the Majma'u buhuth-e Islamiya. It can, through its world-wide influence, provide the stock of modern fetwas and can produce and present their translations in different languages, so that by the creating of universality and uniformity in thought uniformity may be produced in the actions of the ummah. The Mutamar can serve as a means of the unification of the ummah".

The learned vice-chancellor also laid stress in his article on introducing the present-day world to Islam and appealed to the Mutamar-e Islami to keep before itself the ideal of making Islam the religion of the whole world and also work in that direction.

It has been said at the end of this article that some powers of ijtehad are still present in our ulema today. Had these been not there, it would have been difficult for the muftis to issue fetwas and to take decisions after pondering over matters. But it is necessary in this connection to keep in mind that ijtehad must not be demanded for this that, impressed by the present-day western civilisation, we may first establish new views in support of it and then be anxious to bring them within the limits of legitimacy (jawaz) by searching supporting evidence for them in the Quran and the Hadith. It is evident that it is not compliance with the Book and the Sunnah; it is rather the other way round — to make the Book and the Sunnah comply with us. It is a dangerous fallacy. While commitment to principle and rules is necessary in thought and view and in the method of derivation, complete conformance with the pious predecessors and that taste which we inherited from our ancestors are also necessary; otherwise that colour which the Holy Prophet (Allah's peace and blessings be on him!) has given us under "wa yozakkihim" — "and shall make them grow" — cannot remain intact. For this reason, while still living within the sphere of ijtehad we naturally cannot trespass the conformance to the predecessors. Each and every sunnah and each and every pattern of the predecessors should be the last stage of our effort and ijtehad.<sup>1</sup>

An article by Maulana Minnat Allah Rahmani, member of the Majlis-e Shura, Dar al-Ulum, Deoband, was also presented in which, reviewing the juridical problems with profound maturity of wisdom, attention has been drawn to an important reality and the difference between root and sections

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<sup>1</sup> For details vide **Rudad-e Dar al-Ulum** and the Alami Mutamar-e Islami Qahira No. of the "Dar al-Ulum" monthly, compiled by S. M. Rizvi.

has been clarified with great discernment of subtleties. It has been written in the article :—

“The worst consequence of giving too much importance to sectional propositions was that the attention of our ulema and muftis, withdrawn from the eternal fundamentals and universal principles of religion centred upon branches and the real religion on which depends the human salvation became hidden; small propositions took their place, causing unusual damage to the Islamic unity and shattering Islamic fraternity to pieces; and thereby the declarations “We sent thee not save as a mercy for the peoples” (XXI : 107) and “And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind” (XXXIV : 28) were rendered meaningless. Hence it is necessary that too much severity in sectional propositions should be done away with and, in view of the proof of religion, every proposition should be given the place it deserves and the status it has; and the fundamental religion which the Holy Prophet (Allah’s peace and blessings be on him!) had brought for the whole world till its end, and for every country and clime, should be presented before the entire world.<sup>1</sup>

At the end of the Mutamar,<sup>2</sup> the vice-chancellor and Maulana Rahmani went from Cairo to the holy Hejaz for hajj. Before performing the hajj, they stayed for some time in Madina, where they were invited by the authorities of the Jamia-e Islamiyyah, Madina. (By a happy co-incidence the vice-chancellor’s son, Maulana Muhammad Salim Qasimi, a teacher in the Dar al-Ulum, Deoband, and Maulana Muhammad Abd al-Haq, pro-vice-chancellor, were also present in Madina). The vice-chancellor,

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<sup>1</sup> **Safer-e Misr wa Hejaz** by Maulana Minnat Allah Rahmani. p. 13. Label Press, Patna.

<sup>2</sup> On this occasion the Egyptian government had also arranged for a tour for the representatives. First they were sent by aeroplanes to the Aswan High Dam where thousands of labourers were working. Then they were sent by cars to other cities of Egypt, like Tanta, Suyut, etc. Tanta is a big industrial city. Its factories were shown to the delegates. The third leg of journey to Ghazza was covered by cars. Now it is in the possession of the Jews. The cars entered Ghazza after passing through the Sinai desert. The vice-chancellor has stated that when he was passing through Sinai the spectacle of Prophet Moses’ and the Israelites’ passage through this desert and their bewilderment and passing 40 years in the jungle passed before his eyes. Affected by this historical background he started writing a book which he finished on coming back to India. This voluminous book comprises many legal (shara’i) realities and many a political revelation. It is a pity that this book could not be published so far. If published, it is believed, it would be a precious addition to the academic stock. Its Arabic translation is being published in instalments in the Al-Da’i, a magazine of the Dar al-Ulum.

addressing the teachers and students of the Jamia in the welcome-function thanked the authorities for the kind invitation and then acquainted the audience with the particulars of the Dar al-Ulum and its tack (maslak) and then congratulated the authorities and the Saudi government on the valuable services the Jamia-e Islamiyyah, Madina, was rendering.

On the whole, both these journeys of the vice-chancellor proved very fruitful. Through these journeys the sphere of introduction of the Dar al-Ulum was widened, besides the continent of Africa and the Middle East, in the western countries also; and since the representatives of the whole world of Islam were present in Cairo, it can be said that the Dar al-Ulum was introduced to the whole world.

The respectable vice-chancellor came back to Deoband on 6th Mu-harram, A.H. 1384 (May 19, 1964). The teachers, students, office staff and the citizens welcomed him warmly at the railway station. At the request of the students he gave a long speech in the welcome-function held in the Dar al-Hadith, describing his impressions of the journey to Egypt and Heinz and detailing the accounts at the Mutamar-e Islami, Cairo, and Jamie-e Islamiyyah, Madina.

#### **THE PARTICIPATION OF THE DAR AL-ULUM IN THE ORIENTALISTS' CONFERENCE**

The 36th meeting at the International Congress at Orientalists was held in the early dates of January, 1964, in which 11,00 orientalists participated, 500 from foreign countries and 600 from the different universities and academic institutions of India. This was the first occasion for the meeting of this Congress to take place outside Europe - in Asia, and in Asia this pride was first of all achieved by the capital of India, New Delhi. In the incipient years of this Congress participation in its meetings was restricted to European orientalists only, but gradually its circle widened and Asian countries also began to participate in them.

The meeting of the Congress at New Delhi had been held in the magnificent building of the Vigyan Bhavan. The Congress had been divided into ten sections one of which was reserved for rare manuscripts. At the request of the Institute of Islamic Studies, New Delhi, select MSS. of the Dar al-Ulum were presented on this occasion for the benefit of the orientalists who looked at them particularly with approval and took notes from several of them. Thus the Congress of Orientalists proved a spacious means of introduction of the Dar al-Ulum. The present writer had done the work of introducing the MSS. of the Dar al-Ulum to the Congress.

### A.H. 1384-85 : THE STARTING OF THE JOURNAL DA'WAT AL-HAQ

Monthlies like **Al-Qasim** and **Al-Rasheed** have been in publication to keep the sympathisers of the Dar al-Ulum in touch with the circumstances and particulars of the Dar al-Ulum, as also to enlarge and publish its policy (maslak). After the **Al-Qasim** ceased publication, another monthly, **Dar al-Ulum**, was started in A.H. 1360. But so far these journals were being published in Urdu only. In the current year, with a view to widen the circle of the Dar al-Ulum still more, a quarterly journal, **Daw'at al-Haq**, was started. This journal, besides being read in the Arabic madrasahs of the country, is read with interest in Arab countries also, and besides publicising the policy of the Dar al-Ulum, has been a very strong means of forging good relations with the Arabic-speaking countries.<sup>1</sup>

### THE CO-OPERATION OF THE U. P. GOVERNMENT IN THE PROVISION OF GRAINS

In the last month of A.H. 1384 the Dar al-Ulum had to face a stringent crisis in foodgrains. The vice-chancellor drew the attention of the U.P. government to this grave situation. Hakim Muhammad Ilyas Kathori and the present writer were sent by the Dar al-Ulum to Lucknow. This two-men delegation pointed out to the responsible officers of the government, particularly to the chief minister and the minister of food, the difficulties the Dar al-Ulum was facing in providing the necessary foodgrains, and if, God forbid, the Dar al-Ulum, due to these difficulties, failed to admit students in the beginning of the new academic year, it would affect the international reputation of the Dar al-Ulum as also the dignity of the government adversely. The then chief minister, Mrs. Sucheta Kiplani, gave proof of her full co-operation by providing facility in stocking the requisite quantity of grains, and which facility, praise be to Allah, still continues.

### THE VISIT OF THE GOVERNOR OF U. P. TO THE DAR AL-ULUM

Among all those different gentlemen who visited the Dar al-Ulum this year the most noteworthy personality is that of Mr. Vishwanath Das, the governor of U.P., who came to the Dar al-Ulum on March 23, 1965. It will not be undue prolixity to reproduce here those profound and valuable feelings he expressed in the general function after having inspected the Dar al-Ulum. He said :-

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<sup>1</sup> Now for some time, instead of **Da'wat al-Haq**, a fortnightly, **Al-Da'i**, is being published.

“The humility and self-effacement that knowledge creates in men — I am observing a very good example thereof in the Dar al-Ulum. The labour and assiduity with which you are imparting education has very much impressed me. On this I congratulate you. Seeing the system of teaching in the Dar al-Ulum, I am reminded of that ancient system of teaching in India in which the gurus (teachers) used to bear the expenses of their students’ boarding and lodging. But from the time worldly greed settled down in the Hindu society, that old system at education came to an end. However, its importance is now being felt again. I have been much pleased on seeing the good administration of the Dar al-Ulum. It is my wish that the Dar al-Ulum keeps progressing continuously”.

Commenting upon the present system of education he said :-

“In the system of education prevalent today there has remained no spiritual bond between the teacher and the student. This has drawn the teachers and the taught apart and every now and then students’ riots occur. Knowledge and ignorance are two antithetical qualities; while knowledge elevates man, ignorance takes him down. You, lifting your students from the lowness of ignorance, are raising them to the height of knowledge and thus you are discharging an important duty of consummating humanity. The example of a teacher is like that of a potter who turns out utensils from the wet mould as per his desire; similarly, the life of the students is moulded in the mould of the teachers’ instruction. I am also pleased to know that worldly pelf and lucre are not the ideal in your system of education”.

Appealing to the students, the governor said:-

"Whatever you are learning from your teachers, I hope, you will try to put it into practice in your lives. I pray for your progress. I make a special request to the Dar al-Ulum to provide educational facilities to those students of foreign countries who are studying here; these students are the guests of our country; after completing their education here when these students go back to their respective native countries they will prove our ambassadors”.

Stressing the unity of the country, the governor said :-

“Different communities live in most of the countries of the world; they speak different languages and their religions are also different; even so they live in harmony and fraternity. We also should live like this in this country.

"I am grateful from the bottom of my heart to the vice-chancellor of the Dar al-Ulum, its teachers, students and staff for their sincere and warm welcome; moreover, my government is always ready to render any service to this great institution of the country which it may like".

Sufficient light has been thrown in the speech the vice-chancellor delivered on this occasion on the contented working of the Dar al-Ulum. Explaining the eightfold principles, he said :-

"Rather than on the external causes the foundation of the Dar al-Ulum has been put on resorting to the Cause of all causes. Hence the founder has made the abundance in donations the base and has prevented from relying on means of permanent income like a factory, commerce or promise of substantial grants, so that the functionaries, relying upon such income, may become careless and sit back complacently the result of which would be enjoyment of life and its fruit would be mutual discord. The aim of the founder is that as regards finances a destitution of sorts and worry must always be there. This worry alone becomes the means of turning attention towards Allah Most High whereby the dignity of reliance on Allah and real life is created. Moreover, in this very principle, the august founder, by drawing attention mostly to the donations of the poor, has laid the foundation of public relation so that the institution may be that of the poor and be called a public institution and not be governmental or feudalistic. It is for this reason, praise be to Allah, that such effects are present in the graduates of this institution. The sentiments of simplicity, frugality and contentment with little have been cherished among the teachers, students and administrators so that the sentiments of greed and avarice do not combine in them. The greatest characteristic, basis and fundamental, of this institution is knowledge and morality for the completion of which this institution has been established and we understand that the stock-in-trade of the superiority or progress of any community is infact neither capital nor formal organisation but it is rather character, morality and right knowledge. Hence all the attention of the august men of this place is centred on the rightness of the students' knowledge and morality, simplicity of living, loftiness of character and the belief in the Hereafter".

#### **THE DAR AL-ULUM IN THE EYES OF THE CENTRAL GOVERNMENT**

In a booklet entitled **Hindustani Musalmano ke Ta'lim'i Idare**, published by the central government of India, the introduction of the Dar al-Ulum, Deoband, has been couched in the following words :—

"There is also such a university in India which by virtue of its ethos

is matchless and singular. This distinguished institution is situated in the beautiful town of Deoband, about a hundred miles from Delhi. Its foundation had been laid in the last quarter of the last century. This institution reminds one of the old university of Baghdad of the Abbasid era because from its architecture upto its practices it is like that only.<sup>1</sup>

"The Dar al-Ulum, Deoband, is among the famous Islamic institutions of the world. Nearly 90 years<sup>1</sup> ago Maulana Muhammad Qasim Nanautavi had founded it for the study of Islamic culture. Incipiently it had started as a maktab (primary school). Thereafter it developed through Maulana Mahmud al-Hasan's efforts. The said Maulana later on became famous by the title of Shaikh al-Hind and attained a high position. He was a very high-spirited man and a sworn enemy of the alien government. He supported the Indian National Congress wherefore he had to pass the rest of his life in jail and exile.

"The subjects taught in this university include Tafsir, Hadith, Islamic law, philosophy of law, principles of jurisprudence, scholastic theology, philosophy, literature, astronomy, Unani system of medicine (Tibb), mathematics, history and several other disciplines; but the teaching of Hadith and Tafsir has had more importance here on account of which it is famous throughout the East.

"Fees are not charged here from the students; on the contrary, books, lodging and boarding expenses are also a responsibility of the Dar al-Ulum. This is an international institution and every year students from different countries take admission here.

"There are nearly ten thousand<sup>2</sup> books of Arabic, Persian and Urdu in the library here, including rare hand-written MSS. and historical documents".<sup>3</sup>

#### **A.H. 1386-87 : A REGRETTABLE INCIDENT**

This year a very regrettable incident occurred in the Dar al-Ulum on the occasion of a meeting of the Majlis-e Mushawarat. The meeting of the said Majlis had been held in the town. Some students of the Dar al-

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<sup>1</sup> The Dar al-Ulum, Deoband, was founded in Muharram A.H. 1283 = May 1866. Thus, according to the lunar calculation, in the current year A.H. 1396, 114 years have passed over it and according to the solar reckoning this period comes to 111 years.

<sup>2</sup> On the whole there are more than one lakh books in the library of the Dar al-Ulum.

<sup>3</sup> **Islamic Institutions in India.**

Ulm also went there. During the meeting some tension arose between the students and the members of the Majlis. It soon developed into a riot, assault and battery and stone-throwing, and the matter came to such a pass that the meeting dispersed and the place of meeting was completely disarranged. The students returning from the meeting kicked up a terrific row again against those persons who were connected with the meeting. The situation became more severe for the reason that the leaders of the Majlis-e Mushawarat included some members of the Majlis-e Shura of the Dar al-Ulum also. The management, with the help of the teachers, got hold on this insurrection after great difficulties. Under the force of such tense circumstances a meeting of the Majlis-e Shura was urgently convened and it decided after reviewing the situation that the Dar al-Ulum is an educational and training institute and its objective is to impart education and training to the students on the pattern of the predecessors, keeping itself aloof from factional struggle; that the foremost and most important duty of the students of the Dar al-Ulum is to always keep the ideal of the Dar al-Ulum before themselves, mould their lives in accordance with this ideal and never take any steps that may be detrimental to the objective of the Dar al-Ulum;

On this occasion some people, under the cover of the students, tried to meddle in the administration of the Dar al-Ulum and some newspapers also turned up with them; but the press by and large supported the Dar al-Ulum and when a clear picture was presented before the country by the Dar al-Ulum, all the warps and woofs of the mischievous elements proved chimerical.

#### **THE NEW HALL OF THE LIBRARY**

A new hall and two rooms were added in A.H. 1386; for the extension of the Dar al-Ulum library. This hall is reserved for the books of Arabic language. In a room adjacent to the hall the books written by the elders and ulema of the Dar al-Ulum have been arranged authorwise.

#### **THE WORKS OF THE ULEMA OF DEOBAND**

The series of works have been begun with Hazrat Shah Wali Allah. The respectable names of some of the authors whose books have been arranged in this hall are as follows :—

Shah Wali Allah Dehelvi, Shah Ahi Allah, Shah Abd al-Aziz, Shah Rafi al-Din, Shah Abd al-Qadir, Shah Muhammad Ishaq, Maulana Muhammad Isma'il Shaheed, Maulana Ahmed Ali Saharanpuri, Haji Imdad

Allah Muhajir-e Makki, Maulana Muhammad Qasim Nanautavi, Maulana Rasheed Ahmed Gangohi, Maulana Muhammad Yaqub Nanautavi, Maulana Zulfiqar Ali Deobandi, Maulana Khalil Ahmed Anbathvi, Shaikh al-Hind Maulana Mahmud Hasan Deobandi, Maulana Ahmed Hasan Amrohi, Maulana Ashraf Ali Thanvi, Maulana Hafiz Muhammad Ahmed, the 5th vice-chancellor, Maulana Muhammad Anwar Shah Kashmiri, Maulana Mufti Kifayat Allah Dehelvi, Maulana Mufti Aziz al-Rahman, Maulana Rahim Allah Bijnori, Maulana Ubayd Allah Sindhi, Maulana Mansoor Ansari, Maulana Habib al-Rahman Usmani, Maulana Shabbir Ahmed Usmani, Maulana Mian Asghar Husain Deobandi, Maulana Mufti Muhammad Sahool Bihari, Maulana Murtaza Hasan, Maulana Sayyid Husain Ahmed Madani, Maulana Manazir Ahsan Gilani, Maulana Abd al-Sam'ee Deobandi, Maulana Izaz Ali Amrohi, Maulana Fakhr al-Din Ahmed, Maulana Badr-e Alam Meeruthi, Maulana Muhammad Ibrahim Balliavi, Maulana Hifz al-Rahman, Maulana Mufti Muhammad Shaf'ee, Maulana Muhammad Idris Kandhlavi, Maulana Sayyid Muhammad Mian Deobandi, Maulana Muhammad Tahir Qasimi. (Allah's mercy be on all of them!).

Maulana Muhammad Tayyib, the present vice-chancellor of the Dar al-Ulum, Maulana Sa'eed Ahmed Akbarabadi, Maulana Minnat Allah Rahmani, Dr. Mustafa Hasan Alavi, Maulana Muhammad Manzoor Naumani, Maulana Qazi Zayn al-Abidin Sajjad, Maulana Hamid al-Ansari Ghazi, Maulana Habib al-Rahman Azami, Maulana Anwar al-Hasan Sherkoti, etc.

### **MONETARY HELP FOR EGYPT SYRIA & JORDEN**

Whenever any sorrowful incident occurred in the Islamic world sympathy was always expressed by the Dar al-Ulum on it, some details of which have already been mentioned in the foregone. Israel's aggression over and possession of Palestine in A.H. 1387 was such a terrible incident for the Muslim community which had affected the whole Islamic world. The Islamic world had by and large participated in helping and aiding the victimized Arabs. The Dar al-Ulum, too, as per its previous tradition, extended its hand of co-operation to support the Arabs on this occasion. For this it appealed to the country and having collected a large sum presented it to the governments of Egypt, Syria and Jordan. An office was established in the Dar al-Ulum for the collection of funds for which the staff of the Dar al-Ulum offered its services without any remuneration. The present writer was responsible for this office.

In a meeting held in the Dar al-Ulum on the occasion of the grievous incident of arson in the Aqsa Mosque, a resolution was passed and sent